

THE SATURDAY ANALYST AND LEADER,

A Review and Record of Political, Literary, Artistic, and Social Events.

New Series, No. 41.
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OCTOBER 13, 1860.

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12 Dessert Spoons	1 7 0	2 0 0	2 4 0	2 14 0
12 Tea Spoons	0 10 0	1 4 0	1 7 0	1 16 0
2 Sauce Ladles	0 8 0	0 10 0	0 11 0	0 13 0
1 Gravy Spoon	0 7 0	0 10 0	0 11 0	0 13 0
4 Salt do. (gilt bowls) ..	0 6 0	0 10 0	0 12 0	0 14 0
1 Mustard Spoon	0 1 8	0 2 6	0 3 0	0 3 6
1 Pair Sugar Tongs	0 3 6	0 5 0	0 6 0	0 7 6
1 Pair Fish Carvers	1 0 0	1 10 0	1 14 0	1 18 0
1 Butter Knife	2 0 0	5 0 0	6 0 0	7 0 0
1 Soup Ladle	0 13 0	0 16 0	0 17 6	0 1 0
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1859), will take place at the Office of the Science and Art
Department, South Kensington, on the days shown below.

The examinations will last, each day, from 10 a.m. till
6 p.m., with one hour's intermission in the middle of the
day, except on the days for Subject I. and Chemical Ana-
lysis.

Candidates for Certificates who have registered their
names must attend at 10 minutes before 10 a.m., at the
Office, South Kensington, on the day or days which are
indicated for the subjects they wish to be examined in.

Practical Plane	Subdivision I.	Monday, 5th Nov.
Descriptive	Subdivision II.	Tuesday, 6th Nov.
Geometry.	Subdivision III.	Wednesday, 7th Nov.
Mechanical	Subdivision IV.	Thursday, 8th Nov.
and Machine		
Drawing, &c.	Subdivision I.	Friday, 9th Nov.
Mechanical Phy-	Subdivision II.	Saturday, 10th Nov.
sics	Subdivision I.	Monday, 19th Nov.
Experimental	Subdivision II.	Monday, 19th Nov.
Physics	Subdivision I.	Monday, 19th Nov.
	Subdivision II.	Monday, 19th Nov.
	Subdivision I.	Friday, 16th Nov. Ma.
Chemistry	Subdivision II.	Saturday, 17th Nov.
	Subdivision I.	Friday, 16th Nov. Aft.
Geology and	Subdivision II.	Monday, 12th Nov.
Mineralogy ..	Subdivision I.	Tuesday, 13th Nov.
Natural History	Subdivision II.	Wednesday, 14th Nov.
	Subdivision I.	Thursday, 14th Nov.

By order of the Committee of Council on Education.

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titute condition of the widow of a gentleman formerly a
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letting, she trusts to be able to struggle through her diffi-
culties.

At the death of her husband, H. R. H. the Duke of
Cambridge, the Duke of Wellington, the Earl of Car-
digan, Major Gen. Bouvier, and some few others very
kindly contributed to relieve her urgent necessities.

References are kindly permitted to be made to
Lieut.-Col. Addison, United Service Gazette Office, 6,
Wellington Street, Strand, London.

F. G. Tomlins, Esq., 18, Catherine Street, Strand,
London.

Major Buckley, Barrack Master, Chatham.
Robert Nairne, Esq., M.D., 19, Whitehall Place,
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William Bircham, Esq., The Olands, Reepham, Norfolk.

By all of whom any subscription will be most thankfully
acknowledged.

September, 1860.

Subscriptions already received.

	£	s.	d.
The Secretary of State for War	25	0	0
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THE BATTLE OF VOLTURNO.

NOW that we have full particulars of the battle of Volturno we find fresh reason for admiring the popular hero by whom the victory has been obtained. According to military principles GARIBALDI ought to have been beaten into fits, as it was in the power of the young gentleman who still calls himself King of the Two Sicilies to outnumber the patriots by two to one. The twenty-one thousand men who accompanied or followed their sovereign to Gaeta were the *élite* of an army of four times that number, or, at any rate, comprehended the best troops in the Neapolitan service in point of discipline, and the most determined to adhere to the ancient cause. With less than half this number GARIBALDI occupied a position that only a daring commander would have ventured to take with so small a force. If successful he might destroy the communication between Gaeta and Capua, and isolate the royalists in the latter fortress from the rest of the country. On the other hand, if defeated, there was nothing to prevent FRANCIS II. marching into Naples amid the acclamations of the base and cowardly population which that city contains.

As a game of chess, GARIBALDI placed himself in a position of defeat, and must have made a hasty retreat if the Royalists had not given him time to dig ditches, throw up earth-works, and fortify his little army so as to render it possible for a small force to resist the attack of one double its size. It is, as yet, a mystery why the Royal troops gave their enemy such a chance, as we should fancy the men who fought so gallantly when the day of battle came would have been willing to act with greater celerity. Fortunately the delay did occur, and the Garibaldians had time to make dispositions which rendered it possible for victory to remain in their hands, although the odds were still in favour of their adversary to a frightful extent.

According to the testimony of an eye-witness GARIBALDI was more excited than usual, his face was red with heat and exertion, and his voice altered by strong emotion. The great chief was fully aware that the turning point of his expedition had arrived, and his conduct exhibited that felicitous combination of extraordinary daring and strategic caution by which military genius is so remarkably characterised. The plan was almost rash in its conception; the mode of execution cautious and precise. GARIBALDI's problem was no less than how to enable 10,000 troops partly composed of weak-headed Sicilians, and partly of the worthless Neapolitans, to resist double their own number, commanded by the King in person, stimulated by fanaticism as well as by hope of reward, and still more by the conviction that the fight would be one of desperation and slaughter, from which they could only hope to escape by being the winners of the day. Mount San Angelo, commanding the course of the Volturno, was the chief point of GARIBALDI's line of defence, and here he placed twenty-eight guns with Genoese artillerymen, and Colonel Spangaro's corps, who well justified the choice their leader had made. GARIBALDI is said to have visited this post at least fifty times. The Royalist attack appears to have been well-planned and carried out with great energy. Sixteen thousand men assailed the principal positions, while five thousand more marched on Maddaloni to take the patriots in the rear and cut off their retreat. At Santa Maria the Royalists were at first successful, and at San Angelo they seem to have taken several positions, but they were again repulsed at all points, and as the famous despatch of GARIBALDI said there was "victory along the whole line." In point of desperation the battle equalled anything at Magenta and Solferino, whole regiments were swept away with grape shot, or cut to pieces by the Hungarian hussars, who are reported to have "killed them like flies." During the heat of the fight no quarter was given, and the slaughter was terrific. GARIBALDI was at all points, directing and encouraging the patriot army, and after the battle had raged all day the Royal army returned to Capua and Gaeta shorn of its proportions, and, as we should imagine, in no spirit to renew the contest with its triumphant opponent. Five thousand prisoners left in the hands of GARIBALDI, a Bavarian regiment cut off from retreat, and some three thousand killed and wounded will diminish the force of FRANCIS II. to about thirteen thousand men, who can have no hopes of retrieving the fortunes of the miserable young man, upon whose head the guilt of all the carnage rests.

During the fight GARIBALDI received reinforcements from Naples, bringing his numbers up to fifteen thousand, but it appears that many of them were mere boys, and taking all circumstances into consideration, this battle of volunteers deserves to rank among the most brilliant and important of the military achievements of our time. The Calabrians

fought nobly; indeed as a correspondent of the *Daily News* say, "except the Sicilians and the Neapolitans of the city of Naples, every man did his duty with enthusiasm." This is a large and important exception, for the Neapolitans of Naples and the Sicilians were of all people the most interested in putting an end to the abominable despotism under which they have so long suffered, and their miserable behaviour in battle may be taken as an index of the degradation to which they have sunk, and will afford an idea of the trouble they will give the Sardinian Government, when it attempts to rule them as a nation of free men.

The moral effects of the battle of Volturno will be felt all over Italy and over Europe. Up to this time the success of GARIBALDI has been partly attributable to the cowardice and indolence of his opponents. Now, these opponents have made a determined effort to retrieve their position; but nevertheless, a regular army, fighting with desperation under the eye of its Sovereign, is thoroughly defeated by half its numbers of patriot volunteers. Nor was the triumph obtained by any piece of good luck, or fortunate surprise. Hour after hour the contest was maintained with unabated vigour, and it was the steadiness of the Garibaldians, and their indomitable perseverance, that achieved the splendid result. Within a few days, CIALDINI in the centre and GARIBALDI in the south have raised the Italian prestige, and the Austrian KAISER knows that the men who routed LAMORICIERE and cut the royalist army to pieces will not consent to stop until they have rescued their Venetian countrymen from the Hapsburg yoke. Diplomats may bully and cajole, CAVOUR may appear to listen to their advice, but the victory of Volturno speaks to the heart of Italy; and Austria shews, by her constant hurry of preparation, that she is quite aware of the impossibility of escaping from another contest, except at the price of abandoning what is left of her Italian power.

The Sardinians, according to the telegram, are entering the Neapolitan States, by request of the populations of the principal towns. Against this Russia, Austria, and Prussia protest; but will either of them do more? Russia shows symptoms of resorting to the rational course of abstaining from intervention, Prussia will probably pause before she ranges her Protestant forces on behalf of the Pope, and Austria will have to see VICTOR EMMANUEL growing stronger for the coming deliverance on Venetia, or repeat her previous blunder of anticipating attack by commencing war.

As we predicted, FRANCIS JOSEPH has shown the dishonesty of his professions in favour of constitutional reform; and the state of his Empire renders a crash of some kind inevitable. Will he wait for it, or hazard another desperate throw with the dice-box of war? These are questions no one can answer, as the decision rests with a despot, superstitious, ignorant, and obstinate, too conceited to learn anything in prosperity, too stupid to be taught by adversity, and too treacherous for any one to trust.

THE EMANCIPATION OF THE RUSSIAN SERFS.

WHAT has become of the project of emancipating the long-suffering Muijks? A year or so ago, numerous were the sanguine politicians who considered the question as one altogether settled, and who spared not their censure for those that declined to believe in such hot haste in the accomplishment of the great social change. Yet the seventh year of the reign of the reforming autocrat ALEXANDER II. has arrived, and the progress made in the work of liberation is still very infinitesimal indeed. Not that we wish to be understood, by thus calling attention to the slowness of the procedure, that we altogether despair of a favourable issue. The enslavement of the majority of a nation, in the bonds of serfage, is too crying an evil; the desire for manumission from the degrading and harsh thralldom has entered too deeply the mind of the peasant population, at least in the North and the South, not to force, sooner or later, the solution of the question. But, for the sake of truth, it is necessary to make known the real aspect of things, and to faithfully describe the agencies which are arrayed against progress, instead of allowing public opinion to be led astray by highly coloured pictures, which by no means represent the real state of things in Russia.

In dealing with matters Russian, it is necessary always first to dissipate a haze of misrepresentations before a clear view is afforded us of what is really going on. It is one of the distinguishing traits of despotism, that it enshrouds all things with which it is connected in a dark fold, and that it even renders oblique the views of men who seek honestly after truth. Whoever has studied the different, and often so

glaringly conflicting works, which treat of the condition of the Muscovite Empire, or has perused the writings of Russians themselves, will be able to bear witness to the correctness of this remark. There are a hundred current opinions on Russia which are received by the majority of people with implicit belief, but which have long since been discovered as erroneous by those who have subjected them to the light of conscientious investigation. To remain within the limit of our subject, we will only allude to the prevailing opinion that serfage was established in Muscovy only so lately as 1594, by the usurper Czar BORIS GODUNOFF. This is a statement to be met with everywhere; it is repeated even by NICHOLAS TURGUENEFF, who would lead us to believe that "under the Rurik dynasty the peasants were free;" that under the rule of the Golden Horde they were at least as free as the landed proprietors themselves; and that "the decree which BORIS published in the interest of his own illegitimate position as a ruler, is the sole and only foundation on which serfage has been established."

It would lead us too far to prove circumstantially that the enslavement of the agricultural population in Russia dates from a far more distant period than is here supposed. We could cite historical facts and documents from the tenth to the thirteenth centuries, affording abundant evidence of the existence of serfage at that time. WLADIMIR I. is reported to have arbitrarily transplanted the population of entire villages into distant and newly-colonised districts; and SIMEON IVANOVITCH is related to have liberated, for certain political reasons of his own, a number of village mayors who had hitherto been serfs. Certainly a sufficient proof that the peasantry were *not* free, and that serfdom must have been pretty prevalent, when we find that even village authorities were created from the bondsman class. It is true the generalisation of serfage in the empire dates from Czar BORIS. That usurper having risen on the shoulders of the lesser nobility, sought to retain power by pandering to their interests; and as he carefully abstained from granting them great political privileges, he strove to satisfy them for the deprivation, by handing over to them the lives and property of the unfortunate peasantry. A decree, therefore, went forth, that on a certain day every labourer found working on the soil of a landed proprietor, and every servant who had been at the time in the employ of a master for more than six months, should be henceforth considered a serf. It was a social *coup d'état* on a vast scale,—a lasso, as it were, suddenly thrown over the heads of an entire people. In this way, by a stroke of the pen, the remnant of the free peasants in the rural districts were incorporated in the class of bondsmen.

CATHERINE II., the philosopher Empress, completed the work, by introducing the curse of serfage into Little Russia, a province which at the time of BORIS had not yet belonged to the empire. CATHERINE employed the same trick as her predecessor, the usurper Czar; only her mode of procedure had an even greater treachery about it. Shortly before the appearance of the ukase which was to establish serfdom in Little Russia, some of her courtiers, whom she had let into the secret, allured to their estates as many labourers as they could inveigle; and thus, when the fatal day arrived, reaped a good harvest of slaves. It is reported, that POTESKIN in this way kidnapped for his serfs two grenadier regiments, which had been quartered in his possessions for that especial purpose. In order to add mockery and insult to the wrong already inflicted by her on humanity, CATHERINE subsequently asked the Imperial Academy to give its opinion on the righteousness of the measure; and that body of learned sycophants thus delivered its opinion. "*In favorem libertatis omnia jura clamant, sed est modus in rebus!*" This servile sentiment was of course, as it was intended to be, highly gratifying to the Empress; and the fate of the luckless millions was forthwith sealed.

The first attempt at giving back to the peasant population the human rights of which they had for centuries been deprived, was made during the reign of ALEXANDER I. It was after the expedition of NAPOLEON's *Grande Armée* to Moscow, and the march of the united German and Russian armies to Paris. The contact with more civilized nations, which the CZAR's troops had during these events, and the consequent new ideas of the dignity of humanity which these serfs in uniform thereby imbibed, had the effect of infusing into Russia an element of agitation after the Muscovite troops had returned to their native country. Among the officers especially, liberal sentiments had taken root. The CZAR himself, just fresh from a struggle initiated by programmes of freedom, could not escape the influence of more humanitarian views than had hitherto prevailed in his dominions. No wonder that the subject of a full and thorough emancipation of the Mujiks came

to be at last mooted; that commissions of inquiry were established, and speeches made from which the most inattentive had nothing left them but to conclude the proximity of a better fate for the oppressed peasants.

But the great promises of the reign of ALEXANDER came to nothing. Seeing that the agitators of the emancipation project acted always collectively, the CZAR, whose mind grew more morose year by year, came to entertain a suspicion of some aristocratic conspiracy which was to curtail the privileges of the throne. He therefore suddenly dropped the whole project, and soon after died in a mysterious manner. His successor, NICHOLAS, ascended the throne over the corpses of insurgents that had risen in the name of a "constitution." The impression which this sanguinary event left on his mind, indisposed him to radical changes, and filled him with a dread of all agitation. Under his reign, consequently, this question was not approached, though from a wish now and then to intimidate the aristocracy the late CZAR, on several occasions, showed himself inclined to look favourably on the cause of the peasants.

The Crimean war, which brought about the sudden decease of NICHOLAS, and the advent of a monarch of a milder disposition, carried in its train the resumption of the emancipation scheme. The reception this time given to it by the aristocracy, differed in the several parts of the empire. The landed proprietors in the formerly Polish provinces showed decidedly the greatest willingness to co-operate with government in the work of manumission. On the other hand, in the old Muscovite provinces of the centre, there has been considerable show of opposition; and the nobility there, it will be remembered, have been several times rebuked for it by the CZAR in person. But besides this reactionary opposition, there is also one springing from liberal motives. Of late a tendency has arisen among the nobles of Tver, and other provinces in which the ideas of representative government have made some way, to use the project or serf emancipation as a lever for agitating the question of political reform. Provincial assemblies of nobles have refused to go any further in their discussion of the governmental project unless a meeting of notables was convoked at St. Petersburg, with full powers to treat the subject in all its aspects. It is, probably, occurrences of that kind which have frightened the CZAR and brought matters to a stand still. The CZAR and the aristocracy are now eying each other with mutual distrust, sentiments of jealousy animating both, but neither possessing sufficient resolution to take a decisive step in advance. It is a situation full of danger, and from which the Russian government will, perhaps, be too glad to escape by any means that foreign complications may offer.

INDIAN FINANCE.

A PARLIAMENTARY Return, No. 339, granted on the motion of Colonel SYKES, contains a variety of information respecting Indian Finance, and shows the large debt of public gratitude which is due to the late Mr. JAMES WILSON for the zeal and energy with which he worked out the first statement of the public income and expenditure of India that has ever yet been rendered with an approach to intelligibility. The estimate is made for the year ending 30th April, 1860, as under:—

INCOME.	
Revenue, Land, Sayer, and Abkarree	£21,000,588
Customs, exclusive of Duty on Salt	2,680,703
Salt—Sales and Excise	£3,032,049
Duty on Salt imported into Calcutta	750,000
Opium	3,782,040
Miscellaneous	6,056,122
Receipts from Railway Companies, on account of Traffic in India	1,176,737
India	830,700
Excess of Expenditure over Income	£38,036,909
	3,783,109
	£41,820,018
EXPENDITURE.	
Cost of Collection of Revenue, &c.	£7,517,845
Interest of Debt in India	3,035,667
Military Charges in India	£18,460,240
Stores from England	1,004,920
Marine Charges in India	816,645
Stores from England	103,660
Civil Charges in India	8,898,890
Stationery, Mint, and other Stores from England	292,170
Miscellaneous Charges in India	9,191,060
Interest on Railway Capital to be paid in India	1,839,981
	50,000
	£41,820,018

It will be observed that the excess of expenditure during

the year amounted to £3,783,018, which, however, is too small a sum to be worth much serious consideration, if it did not follow such heavy deficits during the last three years. The following table shows the rapid increase of the debt of the Government in India:—

On April 30,	In India.	In London.	Total.
1857 ...	£55,546,652 ...	£3,894,400 ...	£59,441,052
1858 ...	60,704,084 ...	8,769,400 ...	69,473,484
1859 ...	66,228,007 ...	14,649,000 ...	80,877,007
1860 ...	71,202,807 ...	26,649,000 ...	97,851,807

Thus the debt which, in 1857, was only £59,441,052, had increased to £97,851,807 in 1860; or at the rate of £12,803,585 per annum. It is obvious that such a state of finance is alarming, the more so when the fact is considered that in 1834 the debt was £41,350,592, and had only reached £59,441,052 in 1857, or at the rate of about eight hundred thousand pounds sterling per annum for twenty-three years; while the last three years swelled the debt at an average of upwards of twelve millions sterling per annum.

This parliamentary paper contains also copies of correspondence between the Government of India and the Government of Madras, and minutes of members of the Government of Madras on the financial measures which are now exciting so much discussion. Sir CHARLES TREVELYAN has been recalled, in consequence of his insubordination; Sir HENRY WARD has died; and the untimely death of Mr. WILSON following so soon after Sir HENRY WARD's, will probably create much serious inconvenience in many ways that have not yet been duly considered. Sir BARTLE FREE occupies the post of Indian Chancellor of the Exchequer until the successor to Mr. WILSON is appointed, and he expresses his determination to carry out Mr. WILSON's views with regard to the license-tax, but he acknowledges that there may be great difficulty in doing so unless the new Finance Minister vigorously follows up the steps of his predecessor. The income-tax is now in full operation, and although two or three years must elapse before any opinion can be formed of the extent to which it will meet the anticipations of its founder, the machinery for collection will probably admit of progressive improvement, and some minor changes may also be effected. For good or for evil, however, the income-tax must be tried for one year at any rate, and there does not appear much prospect of being able to meet the financial emergencies in any other way; but at any rate the subject should be fully considered by Sir CHARLES WOOD in connexion with the appointment of an officer who, under the most favourable circumstances, will find more than ordinary difficulty in either continuing or abandoning a tax which, in this country, was at first considered equally objectionable. Mr. LAING, the present Treasury Secretary, has been spoken of as the most likely person to be selected to discharge the responsible and arduous duty of managing the finances of India; Mr. LOWE, the member for Calne, has also been mentioned; but it is premature to speculate on the choice of Sir CHARLES WOOD, as in all probability many interests will require to be consulted. The post of Chancellor of the Exchequer in India is one of high honour, and the emolument is also rich; there will consequently be no dearth of candidates; but it will be altogether unpardonable if any *dilettanti* financier is selected. The man who aspires to such dignity should be able to comprehend the various bearings of Indian habits and prejudices, neither of which can be safely exposed to sudden changes, except in cases of Imperial necessity. One point, at any rate, must be insisted upon without hesitation; it must be distinctly understood that the Finance Minister will be required to send home periodical statements of income and expenditure in a form which will admit of full investigation. Obscurity in accounts is only another name for fraud; and Mr. WILSON insisted so strongly on an efficient audit, that any attempt at the usual mystification with the Indian accounts will be well understood when brought before the House of Commons. It appears strange that so much time should be lost in filling up an official appointment which ought not to be suffered to remain vacant one hour longer than is absolutely necessary.

RECENT SCENES IN CLERICAL LIFE.

THE Church of England has lately presented us with two pictures of its curers of souls. The one harsh, sour, and mediævalish; the other hearty, genial, and of to-day. The one having no response in the human heart, but presenting the mouldy bones of formalism, and grudgingly demanding the prostration of mind as well as knee—the other going down to the foundations of Christianity, and preaching in the face of astonished Squirearchy, that gospel of human equality, so

often covered over by the paraphernalia of churchcraft. The bad parson invokes the terrors of the law, the good parson appeals to the consciousness of the human heart, and both in their way achieve success—the one comes triumphant from the Law Court, and the other successfully beards the Squire in his den. Morally speaking, there is however, the greatest difference in the two kinds of success; for the bad parson carries home a victory that will burn his fingers, while the good one enjoys a triumph that will add to his power of ministering with beneficial effect.

The story of the Norfolk parson, Mr. Neal, will be found detailed at length in another article. We know nothing of him as an individual, and confine our remarks entirely to his public appearances. In private life he may be a combination of scholarly attainments and Christian graces—a fortunate mixture of Greek hexameters, Hebrew commandments, and apostolic injunctions; a man apt at paying his butcher, dandling his babies, and doing the amiable to his wife. Beyond this he may be charitable with silver coinage and golden advice, but he entertains certain dogmatic opinions, which, to our minds, make him very bad as a parson, however excellent as a man.

Mr. NEALE is determined to enforce a doctrine which scarcely any one believes—that of baptismal regeneration, with its corollary affirmation of the awful consequences of dying unbaptized. It may be true that a clergyman is not permitted to read the Church burial service over any one who he knows has died without having had that ceremony duly performed; but his conduct in prosecuting and persecuting a poor woman for singing a hymn over the body of her own infant, must strike any right-hearted man as a harsh and cruel exhibition of intolerance and priestcraft. Out of the thousands sincere Churchmen who take their children to be baptized, there are not many dozens who seriously believe that the sprinkling of a little water by a professional gentleman is sufficient to determine whether death shall consign an innocent infant to eternal happiness or everlasting pains; and if so monstrous a doctrine were commonly received in this country, instead of sending missionaries to Africa we ought to commission Dr. LIVINGSTONE to procure us a few teachers from her savage tribes. Mr. NEALE knows perfectly well that the great mass of Protestant Christians look upon baptism as a sacred symbol, and not as a process of priestly conjuration, a clerical *hocus pocus* which can work the stupendous miracle of opening or closing the gates of Heaven or Hell. Every one will applaud the parents, whose love and religious feelings despised this unchristian and inhuman cant. The parson and his persecution stand condemned in any court of conscience in which the Devil is not the judge. If the magistrates thought themselves bound in law to convict, they were not morally justified in a sentence involving three days' imprisonment, as the alternative of paying what to the poor afflicted father and mother might, together with costs, be a ruinous fine. In this case squirearchy stuck by the Church, and seemed to like it the more for being intolerant and wrong.

In another county a very different scene occurred, although the parson and the squire were here also the chief actors. In this case the magnates of Ludlow were assembled to present their trumpery rewards to agricultural labourers and servants who had served their employers with peculiar fidelity and zeal. Had the ceremony been an honest-hearted thing the recipients of the rewards would have been treated with great courtesy and respect. Instead of this they were shuffled in and out of the room in a manner which induced a good parson of the locality to pour forth a little Christian doctrine, that seemed rank blasphemy to the Squirearchical ears; we will let the good parson tell his own story:

"I would venture," said the Reverend Dr. BOWLES, "most respectfully to suggest to the members of this society an alteration, which I think would be a great improvement, in the mode of distributing the rewards to your farm labourers and domestic servants. Under the present arrangement those whom you deem worthy of so great a distinction are huddled in and huddled out of the room with little more—nay, with not so much observance as the prize cattle in your show-yard, and have scarcely time allowed them to pocket their reward, and gulp down a glass of wine, and make their exit. I think that you will agree with me that this is an occasion when the rich and the poor, the employer and the employed, meet together on something like an equality. I would, therefore, take the liberty of suggesting that when they come up to receive their rewards the patron of the society should himself be requested

to distribute them. I am sure that in proportion as you lift up your labourers in their own eyes, they will forget their poverty, and think themselves rich in your kindness; and they would be delighted to hear a few kind words of encouragement, calculated to give them true elevation and self-respect. I am sure they would be delighted to hear a gentleman in Mr. KNIGHT's position, as the patron of the society, if he would—I won't say condescend—but if he would take the trouble to address them in the spirit of brotherhood, and to tell them that honest labour involves no degradation, and that they may, though poor in circumstances, become rich in good works, and so dignify the humblest station in society, so as to meet with the approval of God as well as the approbation of their fellow-countrymen. I think that such a course would confer great benefit on the recipients of your rewards. I think that the patron might almost venture to tell them that goodness levels all the distinctions of this world, and that the sense of duty and the power of doing right are the greatest gifts God can now bestow upon man. He might, also, I think, impress upon them that the greatest man in this room is not necessarily the patron of this society; or my honourable friend the baronet, on my right; or the members of Parliament; or any among those whom he may see about him; but that he is the greatest man in this room—nay, in the world—who, be his station in life what it may, is most impressed with a sense of duty."

Sir CHARLES BROUGHTON called this a clap-trap speech for the purpose of setting the lower classes against the higher; he also complained of Dr. BOWLES having advocated leases for the farmers, and added it was wrong for the reverend gentlemen to cause them to try to convince "poor ignorant men that the landlords who are over them were not their true friends." "He thought they were the greatest enemies to their country who came to such meetings as these, and, under false pretences endeavoured to set one class against another."

Dr. BOWLES manfully stuck to his text and defended himself against these absurd charges. He has, in fact, done nothing but his duty, and if the Church of England is to maintain its claim to be the Church of the people, it must produce a few more men like Dr. BOWLES, who will preach true Christian democracy although it may cause them to incur the frowns of the squire, and make them less acquainted with the choice wines kept at the "hall." Dr. BOWLES has caught the spirit of Christianity. Mr. NEALE is in possession of mere husks, that would not feed swine; but both have sworn to the same creeds and articles, and, as the law goes, both are equally entitled to teach.

SINFUL SINGING.

IT is an old saying, and as true now as ever it was, that there is no act of Parliament through which a tolerably expert legal whip cannot with ease drive a coach and six. But our recent acts are assuming a new character. We pass a law to put down one evil, and, presto! it gives rise to another. Within one short week we have had an illustration of this in the working of the new act for the suppression of disturbances in churches. This law, it will be remembered, was called into existence by the difficulty experienced by the magistrates in dealing with the rioters at St. George's-in-the-East. The first trial under the act took place last week, and the offender, Joseph Rowe, a dock labourer, was convicted of having disturbed the services at St. George's, and received a sentence of three weeks in the House of Correction. So far, the new law seemed fully to meet the evil it was intended to cure. But let us look at its operation in another case.

At the petty sessions at Smallburgh, Norfolk, on Tuesday, the 2nd inst., a charge was preferred by the Rev. EDWARD POTE NEALE, Vicar of Horsey, against JOSEPH FISH and ANN NOCKOLDS, two of his parishioners, and persons in humble condition, of having, on the 29th of August last, been guilty of indecent behaviour in the churchyard of the said parish of Horsey, by then and there singing on the way to, and at the grave of an unbaptised child, by which singing the said EDWARD POTE NEALE was then and there vexed and troubled, he being then and there vicar of the said parish, and the only person duly authorised to perform the burial service in the churchyard of the said parish, contrary to the form of the Statute in such case made and provided. The case was tried before a full bench of magistrates, two being clergymen; and several clergymen, we are told, were present to watch the proceedings. The facts, as stated by the prosecutor himself, are simply these—The child died before it was baptised, and he, as vicar, refused to read the burial service over it. Mrs. WEBSTER, to whom this communication was made, said, "Then I shall have prayer and singing over it." The vicar told her that such a thing would be illegal, and hoped she wouldn't think of it; and he says in evidence, "After a great deal of abuse from her I asked her, as a favour to myself, to have no singing, and she promised distinctly that there should be none. However, on the Wednesday, the day of the funeral, the vicar entered the churchyard, and found the chief mourners, JOSEPH FISH and ANN NOCKOLDS, singing a hymn as they carried the

child to the grave. The reverend gentleman was very much shocked at this act of impiety, and went up to the grave and said three times, "JOSEPH FISH, and all here present, I do solemnly protest against what you are doing." Seeing how much the Rev. EDWARD POTE NEALE was "vexed and troubled" by this proceeding, we should expect that there was something highly indecent and blasphemous in the praying and singing of JOSEPH FISH and ANN NOCKOLDS. But what was the fact? The grave was dug, and Mrs. WEBSTER requested Mr. FISH, knowing him to be a God-serving man, to attend at the church that the child might not be thrown into the grave like a dog, but might have some funeral celebration, as far as it could be done consistently with the feelings of Mr. NEALE, the vicar. So they carried the child to the churchyard, and feeling it hard that they should not be allowed to go in to pray, they knelt down outside in the road, and there offered up a prayer. They then rose and walked to the grave, singing a hymn. The vicar could not take offence at the prayer, for it was offered up on the road, outside the consecrated precincts. But it was the hymn which was sung inside which vexed and troubled him. And what was the hymn?

"Alas! how soon the body dies,
'Tis but an earthly clod;
Each passing moment loudly cries—
'Prepare to meet thy God!'
Behold he comes in yonder cloud,
All nature feels his nod;
The whole creation cries aloud—
'Prepare to meet thy God!'"

This was the indecent behaviour of which these poor people were guilty. This it was which vexed and troubled that Christian minister of the Gospel, the Rev. EDWARD POTE NEALE, vicar of Horsey. Those who know what country magistrates are will, of course, be prepared to hear that JOSEPH FISH and ANN NOCKOLDS, though persons of unimpeachable character and exemplary life, were convicted of the offence. They were sentenced to pay a fine of one shilling, with thirteen shillings cost, or in default to be imprisoned for three days.

We are not about to hold up the Rev. Mr. POTE NEALE, vicar of Horsey, as a monster of cruelty, or as a grim example of bigotry. There is no occasion for any vast amount of indignation on that score. Mr. NEALE seems to be a kindly gentleman enough. There was no harshness in the way in which he endeavoured to dissuade Mrs. WEBSTER from singing over the grave of her child. He told her calmly, and in all friendliness, that the act was contrary to the law, and begged, as a favour to himself, that she would not persist in an intention which he could not approve. On the other hand, there was no spirit of defiance in the conduct of FISH and NOCKOLDS. They were willing to defer to the wishes of the vicar, and they did defer to them, in abstaining from praying in the churchyard. As the evidence shows, they thought it hard that the infant should be thrown into the grave like a dog, and so they knelt down in the road outside and said a prayer. Their whole offence, therefore, was in singing the hymn above quoted in walking through the churchyard to the grave. We will not raise the question of doctrine here. There are many good Christians who will think it monstrous enough that it should be accounted a sin, or an "act of indecency," as the law has it, to pray and sing over the grave of an unbaptised child, even though orthodox doctors may tell us that there are beings in hell not a span long. For all practical purposes it would be useless to scout this terrible doctrine, utterly opposed as it is alike to the merciful character of the Christian dispensation and the beneficent scheme of the Almighty—unless we say, because the doctrine is supported by the law. It is, therefore, by law that this question must be tried. What, then, is the law? The 2nd section of the act of the Roman Catholic Mary, which has been retained in the recent enactment, has the following words, "If any person or persons of their own power, or authority, at any time or times do, or shall willingly or of purpose, by open and overt word, fact, act, or deed, maliciously or contemptuously molest, let disturb, vex, or trouble, or by any other unlawful ways or means, disquiet or misuse any preacher or preachers allowed or authorised to preach, &c., in any of his or their open sermon, preaching or collection, that he, or they shall make, declare, preach, or pronounce in any church, chapel, churchyard, &c." Thus it will be seen the act only provides against the disturbance or interference with a clergyman while in the performance of his religious duties, and in no way meets the case of a person who may choose to conduct a burial service after his own fashion. Now there is no charge whatever against FISH and NOCKOLDS of having interfered with Mr. NEALE in the discharge of any ecclesiastical service. There was no service going on in the churchyard at the time, and when Mr. NEALE arrived upon the scene it was not to "preach or pronounce in any church, chapel, churchyard, &c.," but to be a spy upon the proceedings of a God-fearing man and woman, who were unwilling that their neighbour's child should be thrown into the grave like a dog.

Whatever, then, may be said in reference to the doctrine which holds that a child who dies unbaptised is no better than a beast, it is at any rate perfectly clear that the conviction of JOSEPH FISH and ANN NOCKOLDS has been obtained contrary to law, and is therefore, an act of gross stupidity and injustice. As to Mr. NEALE, he exhibits so much candour and kindness, that we would fain believe his heart and his better feeling revolted against the step which, we hope, he has taken only in obedience to the obligation imposed upon him by the rigorous law of the church to which he belongs.

WEATHER PRAYERS.

THE rain, which made us tremble for our harvests, has filled the springs in our uplands, and, by thoroughly flushing the Thames, may, for ought we know, have saved London from a pestilence, and the harvest was never lost after all. Therefore, our prayers for fine weather, were, according to some, an impiety and an impertinence, and the satire of one of our cotemporaries falls heavily on the Bishop of SALISBURY, as having presumed, of course with many others, to interfere, or rather as fancying, that national prayers could interfere with the wise and settled course of things.

We shall soon be taught to doubt whether prayer has been enjoined, or what may touch objectors nearer, whether the disposition, say rather the universal instinct of prayer, is not a fallacy altogether; and whether that to which all good men, heathens included, have especially given in their adherence, is not a grotesque blunder, or an irreligious presumption. It is rather curious that the best men of every creed and sect should have been grievously wrong, and that non-prayers, including for the most part atheists, and those negligent of most moral duties, should have been right, and that their mere unconcern should have coincided so marvellously with the highest practical piety and submission to divine arrangements.

Certain difficulties connected with prayer, obvious now, and always obvious to every thinking man, are paraded before us, as if they were a discovery. We often pray, says SHAKESPEARE, for things

Which the wise powers
Deny us for our good, so find we profit,
By losing of our prayers.

We often pray, unconsciously, for things in the ordinary course of nature impossible; and equally good men in various parts of the world, or even in the same country, are making prayers for opposites, which cannot, of course, in a literal sense, both be granted. Interests are opposed. "The shepherd gains by wet seasons," says Sir WILLIAM TEMPLE, "and the ploughman by dry;" while trade increases in one place it decays in another. In such variety of conditions and courses of life, men's designs and interests must be opposite to each other, and both cannot succeed alike. Is not this a sufficient reason to many for not praying at all.

The prayers and blessings of the Old Testament may be said generally to differ widely from the New, as having more to do with the body and temporal fortunes, less with the internal state. The model prayer simplifies the latter greatly, and takes away selfish strivings for preference in the matter of secular benefit. "Give us this day our daily bread," better perhaps so, than largely and indiscreetly amplified. This was to be the general, simple, ungreedy form, and that omnipotence of prayer which was to remove mountains, was spoken of probably with reference to miraculous interferences granted to certain individuals. This would now be admitted by all. No one would pray against the action of a necessary natural law, when once fully discovered to be invariable; for instance, men might pray that the rains which swell a devastating river might cease, not that the river might suspend its course, or flow backwards.

What DRYDEN calls "the page of contingency," is open for prayer; at least, as long as it remains in our eyes contingency. To pray against an universal action of nature would be characterised by the most pious men now as arrogance and folly.

Will our philosophers allow us to go so far as to pray "for our daily bread?" We say nothing here about fine harvests, still less about fine harvest weather. Here is a difficulty. What puts bread into our mouths may take it out of a man's mouth who is in every way worthier than ourselves, and who is praying for his daily bread as earnestly as we do. If philosophers will leave us what is confessedly the beneficial attitude of prayer, the feeling of dependence of some sort on a higher Being, for what then may we pray?

Permittas ipsis expendere numinibus;
probably in the words of the Old Roman Satirist,
Obedient passions, and a will resigned,
And Patience sovereign o'er transmuted ill.

May we go even so far as this? We may be contravening the course of nature and the necessary order of things. "Tempests," says Lord ERSKINE, "occasionally shake our dwellings and dissipate our commerce, but they scourge before them the lazy elements, which, without them, would stagnate into pestilence;" and may we not say the same of moral storms and disorder? The tempest of despotic tyranny may wake a nation into liberty, and if the despot had prayed, and prayed successfully, against his own arbitrary rage, a whole nation might have made slower progress. Not one of our vanities is given in vain, and therefore we should perhaps be wrong to put up any prayer for their diminution.

The scope of contingency will, we believe, always be sufficient for the exercise of prayer, though discoveries of natural and necessary laws may here and there limit it. As to the answer of prayer, we would leave religious men of all ages to say whether they are satisfied with the result of their prayers—so satisfied as to continue them. We believe that they would answer "yes," and with true and unflinching lips.

There is one thing we would observe, for the benefit of the pious. The moment a natural law is discovered it becomes a paramount duty to attend to it. God and nature forgive nothing to negligence, and would show this by carrying off the uninoculated child of a praying father, and sparing the inoculated child of an atheistical one. Some object, on religious grounds, to availing themselves of

similar important discoveries. The declaration of the Sarbonne at Paris, with regard to this very subject, inoculation, in answer to pious objectors, was

Ce qui est utile aux hommes ne peut déplaire à Dieu.

INDUCTIVE PSYCHOLOGY.*

WE use the work mentioned below as a peg on which to hang the following disquisition. New ideas, conceptions, notions, require new terms for their adequate expression. These may be newly-coined words and phrases, or old ones employed with new meanings carefully defined. We have at present no term that comprehends all the perceptive and emotional characteristics of sentient beings, from the highest to the lowest; no term for expressing the aggregate of phenomena which distinguishes the living organism from the dead body. For want of another term, we shall call this *psychicality*. Now it will be found that the psychicality of all animated creatures, from the highest to the lowest in common, has two essential and fundamental characteristics. One is the capacity of perceiving things; the other is the capacity of feeling desires and their correlative aversions. Among the "things" that can be perceived, are not merely external objects and internal states, but *relations*. Relations, again, are of various sorts: there are relations between external objects, as between greater and less, in magnitude and number; relations between internal states, as between the sudden remembrance of a calamity temporarily forgotten, and the consequent grief that ensues on recollecting it (an example of the relation of cause and effect); relations between external objects and internal states, as between the poisonous substance and the effect produced in the living organism (another example of cause and effect); relations of *relations*, as the relation between the ratios in 2:4 and 3:12. The relation which 2 bears to 4, is half as great; that which 3 bears to 12, is a quarter as great, consequently the relation which the former bears to the latter is that of being half as great. Relations of relations may be indefinitely extended; thus having got the relation between 2:4 and 3:12, we may compare it with the relation which 4:12 bears to 6:36. Now 4 is one-third of 12, and 6 is one-sixth of 36, so that the relation which 4:12 bears to 6:36, is that of twice as great; that is, equal to the relation between 2:4 and 3:12. The relation of 2:4 to 3:12, is twice as great; the relation of 4:12 to 6:36 is twice as great; therefore the relation of these two relations is that of equality. Or express it thus— $\frac{1}{3}$ bears the same proportion to $\frac{1}{6}$, as $\frac{1}{2}$ bears to $\frac{1}{3}$; these fractions reduced to a common denominator, and to their lowest terms will stand thus— $\frac{1}{3}::\frac{1}{6}::\frac{1}{2}::\frac{1}{3}$; or expressed in words—a third is as much greater than a sixth, as a half is greater than a quarter; or thus—the relation between one-third and one-sixth, is the same as the relation between a-half and a-quarter. And it may be mentioned here in passing, that the greater the number of relations, of relations, &c., that can be perceived, the greater the intelligence—the higher the intellectual development. We have here employed numerical relations as most convenient for illustration. The most prominent of the non-mathematical relations is, that of cause and effect alluded to above. Another highly important relation is that which goes under the various designations of fitness, adaptation, congruity, harmony; it is the office of reason, that is of the capacity of perceiving, in one of its diverse modes of acting, to cognise and appreciate this relation; and therefore it is that human misery, degradation, and crime are, to use the common expression, "revolting to the intellect as well as to the heart," there being in the spectacle of an improvable and a progressive being like man, plunged in vice and guilt and suffering, an utter reversal of this peculiar relation of fitness in which reason delights;—it being remembered that "well-being" and "happiness" consist in the fitness and congruity subsisting between a sentient creature and the influences and conditions operating upon it. Now if we descend to the humblest animals, we shall find that they possess, in however low a degree, these two fundamental constituents of psychicality, cognition or perception, and feeling; if they did not they could not discern their food; they could not distinguish what is food from what is not; they could not distinguish between being hungry and being gorged; they could not know when to eat and when not; in short they would not be living creatures at all, for they could not perform the essential functions of living creatures—those functions which constitute some of the most important conditions of their very existence as living creatures. Let it be remembered that these terms, perception and feeling, must be understood in their intelligible sense; in the meaning that can be clearly and precisely defined; not as implying some vague signification, resolvable into a mere illusion or figment of the mind. It is true that chemical substances manifest what appear like preferences or aversions for other substances; a plant appears to know in which direction there is moisture or light, and strikes out its inferior extremity towards the one, and its superior towards the other. But we do not call these phenomena perception and feeling, any more than we call the movements consequent upon them muscular motion, simply because chemical substances and plants are not animals, and do not possess a muscular system; and the words perception and feeling are words applied to animals, and to animals only. In chemical phenomena we employ the terms *affinity*, *repulsion*, &c. We have no suitable and appropriate terms at present for designating what we may roughly call the instincts of plants. These vegetable instincts and chemical affinities may be quite as curious and inexplicable as the perception and feeling, the cognition and emotionality of

* Popular Manual of Phrenology. By Frederick Bridges. London: Philip & Son;

animals, but they are the properties or characteristics of things that do not belong to the animal kingdom, and therefore we do not call them perception and feeling. In the lower orders of sentient being, perception and feeling may be restricted to little if anything else than the cognition and desire of food. But to say that any creature, however humble, that is capable of seeking and discerning its food, and eating when hungry, and declining to eat when full, does not possess feeling and perception, does not cognise and desire, is simply an abuse of terms. Doubtless the particular sensation with which the hungry turtle contemplates its food is connected with very different associations from that with which an alderman contemplates the turtle himself. But that the terms perception and feeling are as much applicable in the one case as in the other cannot be denied by any one who understands the meaning of words; just as applicable as the word seeing is to the wolf that bays at the moon, and to the astronomer who, with his artificial eyes, examines objects on its surface no bigger than St. Paul's.

What are called the intellectual faculties are simply the ways in which the capacity of perceiving manifests itself as applied to an ever extending number of "things," *i. e.*, external objects, internal states, and relations between external objects, relations between internal states, relations between external objects and internal states, and relations of relations, &c. For example, the "things" within our knowledge now, in the most civilised European States, are far greater than they are among savages; which is only saying, in other words, that intelligence, intellectual development, is far higher. All the so-called faculties of comparison, judgment, causality, eventuality, reasoning, &c., of which we find such a jargon in the old systems so ludicrously dignified with the title of "Philosophies," and which are treated as if they were distinct ingredients of the mind, and could be taken out of it one by one, and the rest left, just as we could draw sticks out of a fagot, or pick plums out of a pudding; all these pretended distinct faculties are simply the different ways in which the capacity of perceiving acts—different phases or manifestations of the same characteristic. The difference between these two ways of viewing the matter is as great as that between regarding the individual Cæsar or Napoleon in the twofold capacity of general and legislator on the one hand, and on the other, insisting that there were two Napoleons rolled up into a single individual, one of whom attended to military matters, the other to political. We have hitherto employed the ordinary and familiar forms of expression as best suited for introducing the more scientific treatment of the present subject. The Rev. Dr. Watts, author of the Hymns which go under his name, Treatises on Logic, and on the Mind, &c., remarks in one of his works, that when we think we are conscious of setting something to work inside the skull. Indeed the conviction that we think and feel with our brains seems to have been intuitively and instinctively known from a very early age. The popular vocabulary of all languages teems with such phrases as clear head, "a thick head," "a sound head," "a blockhead," and the French way of expressing the loss of presence of mind is by saying a man has "lost his head." "No brains," is everywhere equivalent to "fool;" and ages upon ages before it was found that the races of most highly developed intelligence have considerably more brain than the lower types, the possession of "brains," and the possession of intellectual power, were convertible terms. In proportion as you injure the brain you interfere with the mind. In short no intelligent well-informed person in these days has any more doubt that we think and feel with our brains, than that we breathe with our lungs and circulate our blood with the heart. We use the word brain for brevity and convenience; strictly speaking it is the brain and nerves that form the great psychical apparatus in which all psychical phenomena have their source. If we take the extremes of the psychical world, we find at one end man, with his enormously developed and complicated cerebral and nervous system; at the other, a humble creature, with a sort of knotted cord for its brain and nerves. If we trace the intermediate links of the vast chain of being that stretches between, we shall find, as we ascend, this simple cord becoming more and more complex and developed, the still rudimentary brain gradually expanding and projecting itself upwards and forwards, till both culminate in the ramifications of the human nerves and the immense expansion of the human forehead. And it is curious to observe how as the brain increases in size, and the intelligence in power and degree, the structure of the physical organism becomes more and more fitted for rendering the external world subservient to its purposes, till we reach the human form, the best suited for that purpose that exists. This is one of the cases of the law of adaptability which runs through the whole material and psychical universe. We can put man in the laboratory and resolve him into his constituent elements of oxygen, hydrogen, nitrogen, phosphorus, carbon, and lime. Suppose that through some accident (*i. e.*, an undiscovered case of causation) the combination of these elements in the embryo is such that the quality or quantity (or both) of the brain is of a nature to evolve extraordinary mental power—directly this brain comes into the world and begins to act, it will, under the solicitation of external circumstances, begin to invent, discover, combine, contrive, and display all those qualities which we call cleverness, ability, &c., for the purpose of rendering the external world "subservient to its purposes," and gratifying what seems to be hitherto the strongest of all the desires—that which we may call self-advancement, or self-betterment. If this brain were coupled with the form of a fish or a horse, instead of with the human organism, it would be crippled and atrophied, so to speak. The solicitation of external circumstances could not act upon it to the same extent, neither would it have the organs for carrying out its desires and intentions. But possessing human limbs, the executive processes it is able to perform by means of these organs, re-act upon and further develop

the brain and intelligence, by the acquisition of experience and skill. This illustration, and one is as good as a million, forms the key, for all who are capable of generalising, to the enigma of natural selection and variability of species, which are simply cases of that universal law which, to use a familiar and intelligible word, we call the law of adaptability. These facts bring us to the "division of labour" question as applied to the brain and nerves. That there is speciality of function and organ in the human being is a truth without which physiology and anatomy would be words void of meaning. What, then, is it that primarily distinguishes man from the quadrupeds? Unquestionably it is the degree of his intelligence, that is in his capacity for perceiving relations. That the inferior animals can remember, and in their rudimentary way reason, judge, distinguish, acquire a limited experience, no one who is acquainted with them doubts. Their passions, affections, what are called instincts, are as powerful as man's. The difference, psychically considered, is in the degree of intelligence; in other words, in the number of relations cognised. What part of the brain, then, is it in which man surpasses the brute? Clearly in the forehead. The brain of the inferior types, as we proceed upwards in the scale, goes on expanding and advancing forwards till it reaches the frontal developments of the European. The conclusion is, that the forefront of the brain is that with which the intellectual processes, the perceptions of relations, are performed; with which we think, reason, judge, compare, trace out causes, calculate future events, &c. So far we may be tolerably sure of cerebral "division of labour." Beyond this the "mapping out" of the brain in the ordinary phrenological charts cannot be received as established. We have not room here for an analysis of all the various psychical powers. We may, however, instance one or two difficult cases. Take what is called the moral sense, for example. We perceive that a certain action is productive of harm; our general belief, either systematically taught us, or acquired through the teachings of experience, is that harmful things should not be done; we desire (at least when impartial and when there are no strong adverse considerations producing in us an opposite desire) to see that, and that only done, which we believe ought to be done; thus, when we see one man cheating and robbing another, it is said to "shock our moral sense;" that is, the conduct in question is repugnant to us by reason of a certain combination of conviction and desire existent in our mind. Explained, as above, the "moral sense" is intelligible enough; but in the vulgar signification which treats it as a distinct simple faculty, like the sense of sight, only infinitely more infallible, it is sheer nonsense. Benevolence is simply the desire of others' good; it may in its genesis have arisen through the fact, that to witness suffering in others puts us in mind of suffering ourselves, which being painful to us, we would relieve them, to get rid of the disagreeable feeling thus produced; and in this way benevolence may have grown out of what is considered its exact opposite—namely, selfishness; or it may gradually have been evolved by the intellectual conviction that happiness is good, and that we ought to promote it, or by both combined; but let it be what it may in its inception, either in the infant's mind at the present day, or in the infancy of the human mind thousands of years ago, it is neither more nor less in its mature development than a desire for the good of others. *There is no doubt, however, that the intensity of this characteristic of humanity will be infinitely increased in the future. Among the elite of the race even now the consciousness of other's misery is intolerable suffering. It must never be lost sight of, that where benevolence would be most gratified, there self-love would be most gratified; because everyone would be enjoying the greatest possible happiness himself, while he would have the consciousness that everybody else was equally happy; so that enlightened self-love and benevolence both combine to bring about a social system in which the greatest possible happiness of all will be secured. Take "conscience" as another illustration: conscience, in intelligible language, means our belief regarding what we ought to do and avoid doing; a belief gradually formed by our experiences, or systematically imparted entire by the teachers of our youth. It is as much the conscience of the Thug which tells him to strangle everybody he can catch of a different faith, as it was that of Simon Stylites which made him take up his abode on the top of a pillar, and lead there a life of penance exposed to all weathers. Conscientiousness means the degree of strictness or scrupulosity with which that particular kind of belief we call the conscience is acted up to. As to the nature of belief itself, which has occupied so much attention with psychologists, it is only requisite to explain here that it is merely a particular way in which the capacity of perceiving manifests itself. And so with regard to memory; remembering is simply a particular mode of perceiving in the enlarged sense of that word defined above; belief and memory are particular states of consciousness, in other words, particular kinds, so to speak, of the capacity of perceiving particular modes in which that capacity acts. This is the last analysis to which the phenomena in question are resolvable. The will means the capacity of being determined to do a thing by considerations which we call motives. All motives may, in the last analysis, be resolved into desires; even where convictions are apparently the determining motive it will be found upon investigation that the actual motive was the desire of acting up to the convictions in question. We shall conclude this brief outline with a statement of some of the great practical laws of the mind. These are: that we cannot make that appear true which appears false; or that appear false which appears true; or to employ the vulgar expression so extremely inaccurate, we cannot "alter our belief by our will; the logical tendency of a knowledge of this great law is to do away with all persecution for opinions sake, as it shows that belief is an involuntary state of mind. We can, if we choose, or will*

to do so, consult fresh evidence; but it is as absurd to say that this is altering our belief by our will, as to say that we set a house on fire with our will, when, in consequence of having willed to do so, we set it alight with a torch. That we cannot make that course of conduct appear preferable which relatively to us appears the reverse of preferable, and *vice versa*; this great truth in its ultimate logical application utterly overturns the revolting doctrine that punishment should be vindictive and expiatory instead of reformatory and preventive. That human nature is indefinitely modifiable; that is, we cannot fix a limit to the degree of goodness, virtue, ability, intellectual power, and moral excellence, on the one hand; and depravity, ignorance, and degradation, moral and intellectual, on the other, to which man may be brought by appropriate influences and conditions being made to operate upon him; this shows that *man in the mass* can be made enlightened and virtuous as surely as we can make him an army; or a profession, as the lawyer, doctors, clergy; or a trade, as the carpenter, farmer, &c; all these classes, all these examples of *aggregate man* being exactly what the influences and conditions operating upon them have made them. That the more the psychical powers are perfected, the higher the degree of intellectual and moral development, the greater is the tendency to do things from the simple consideration that they are fit and proper to be done, without the dread of punishment for not doing them; this shows that man may be brought to do things spontaneously and disinterestedly from perfected moral tendency, when his properly-cultivated reason sees they ought to be done.—That things done as the means to an end are at last done, for their own sake, from habit; this shows that properly-trained human agents may be made moral and virtuous from fixed inerradicable habit; that, in short, we can manufacture moral and virtuous *masses of mankind*, by bringing the requisite influences and conditions to bear upon them, as we are now manufacturing "dangerous classes" in our large cities by the hundred thousand, ignorance and want being among the principal influences and conditions employed for that purpose. What is called the "law of association," is too well known to need repetition here; it will be found in every text-book on the subject. But our space is filled, and we must conclude, merely indicating that the point upon which our results converge is that of human perfectibility.

AMERICAN SLAVE STATES.*

THE approaching election of the President serves to intensify the subject of Slave-labour in the south of America. The more reflective look a-head to the coming civil contest with fearful or hopeful apprehension, according to their creed or supposed interest. The South is still under the delusion that Slave-labour is beneficial to the master. Mr. Olmsted, who has already written two volumes on the subject, and well considered it in all its aspects, has arrived at a very different conclusion. There are also, he says, moral forces at work, as irresistible as the laws of climate, which prevent the master deriving any advantage from the Slave-system. The present state of the South is deplorable, both for the slave and his tyrant, and operates in a worse manner for the latter than the former. It is seldom that a slaveowner's estate remains long in the same family. The sons are generally fools and profligates, and soon run through the property. The reaction upon the overseers is equally bad. It makes them callous to conscientious impression. The whip is in constant use. Alas! poor negroes! Our author said to one of their drivers, "It must be very disagreeable to have to punish them as much as you do." "Yes," was his reply, "it would be to those who are not used to it, but it is my business, and I think nothing of it. Why, sir, I wouldn't mind killing a nigger more than I would a dog." He was then asked if he had ever killed a negro? "Not quite," he said, "but overseers were often obliged to. Some negroes are determined never to let a white man whip them, and will resist you when you attempt it; of course you must kill them in that case." Thus the attempt to treat the negro as a *quasi* brute makes a real brute of the white man.

The cruelty engendered by this system as detailed in these pages, and of which the author was a witness, are heart-sickening. A disgusting state of immorality ensues. Fornication and adultery abound—but are not punished, unless they lead to quarrelling—when the overseer will order all four offenders to be "well-hid." Many a purely white woman is retained on the plantations as a slave. The following passage on religion deserves citation *in extenso*.

"Being with the proprietor and the manager together, I asked about the religious condition of the slaves. There were 'preachers' on the plantations, and they had some religious observances on a Sunday; but the preachers were the worst characters among them, and, they thought, only made their religion a cloak for habits of especial depravity.† They were, at all events, the most deceitful and dishonest slaves on the plantation, and oftenest required punishment. The negroes of all denominations, and even those who ordinarily made no religious pretensions, would join together in exciting religious observances. These gentlemen considered the religious exercises of the negroes to be similar, in their intellectual and moral character, to the Indian feasts and war-dances, and did not encourage them. Neither did they like to have white men preach on the estate; and in future they did not intend to permit

them to do so. It excited the negroes so much as to greatly interfere with the subordination and order which were necessary to obtain the profitable use of their labour. They would be singing and dancing every night in their cabins, till dawn of day, and utterly unfit themselves for work. I remarked that I had been told that a religious negro was considered to be worth a third more, because of his greater honesty and steadiness. 'Quite the contrary,' they both assured me, for a religious negro generally made trouble, and they were glad to get rid of him."

The disgusting efforts lately made by Professor Cartwright and others, to raise a medico-theological theory in support of negro or Canaanitish slavery, are exposed by Mr. Olmsted with well-deserved ridicule and emphasis. As to a proper religious education of the negro, the Southern planter does not desire it.

Mr. Olmsted judiciously remarks that an important secondary effect results from the habitual caution imposed on the clergy and public teachers, in regard to the negroes—an effect similar to that usually attributed by Protestants to Papacy, and which wofully affects the education of the white race. It has an effect not only on the minds of the slave, but on the minds of all the people, and discountenances and retards the free and fearless exercise of the mind in general upon subjects of a religious or ethical nature. In a word, the necessity of accepting and apologising for the exceedingly low morality of the nominally religious slaves, together with the familiarity with this immorality which all classes acquire, renders the existence of a very elevated standard of morals among the whites almost an impossibility.

There—the truth is out at last. It is not for the blacks, but the whites that we need to plead. It is the emancipation of the latter from the brutality and immorality that the system forces on them, that we really invoke. These are the poor wretches whom we pity, who, for the sake of a property that perishes at their touch, sacrifice all that is dear to humanity—their present virtue and their eternal happiness. Away with exclusive sympathy for the poor enlaved negro! Our sympathy remains with the white man whose soul is in bondage to the necessity of a false position; who pays for his painful mastery over the African captive, all that ennobles him as a man, his own self-respect and the respect of others; who degrades himself to an immoral beast, makes a brothel of his estate for his sons, and dooms himself and them to a brief and infamous life. Who would not weep for criminals such as these? For wretches whose wealth, perverted from its right use, tempts them to the commission of every sin, protects them in a career of vice, injustice, and cruelty, and subjects them to the derision of infernal powers, who present them with Dead Sea apples as the sole fruit of their mistaken activity, and crown them as the slave's masters with a withered wreath dripping with ordure? Dante, in his *Inferno*, never drew a more horrible portrait than the planter of the South presents.

And yet there are some who would argue for the extension of this odious system! After reading Mr. Olmsted's book, surely the scales will fall from their eyes. Here he brings before them the practical workings of the system—a system which, as he says, is not simply slavery, but slavery of a peculiar kind—such, in fact, as exists alone in the American republic. He properly includes under the term the various laws, habits, political and social customs, which are designed to secure its inviolability and perpetuity, and by which any modification, improvement, or different arrangement is resisted. Nature protests against the enlargement of this monstrous misconstitution of things. The continual and rapid territorial dispersion of the slave-holding community is the fact of the day. Such community proves to be a very loosely organised one. In Virginia itself, an essentially frontier condition still prevails. "Beasts and birds of prey, forests and marches," our author states, "are increasing; bridges, schools, churches and shops diminishing in number, where slavery has existed longest. The habits of the people correspond." Not even the desolation that has fallen upon the Roman States exceeds that which surrounds the slave-holding of the South in the New World.

Its operation upon the white man is in every respect maleficent. It makes him more lazy than the oppressed negro. It induces him to look on honourable labour as a degradation. It ceases to be to him the stepping stone from poverty and mediocrity, to comfort and a position of usefulness; and is regarded as a brand of shame which the poorest white considers more grievous than the pangs of want and wretchedness. Industrious white men in the South are therefore rare. "American slavery, as at present advocated, American slavery, as it is desired to be perpetuated, nourished, protected, and extended, has" (says Mr. Olmsted) "an influence far more cruel, more strenuously repressive upon the mass of free citizens than slavery elsewhere ever did; than slavery in itself at all needs to have; than, with all possible safety, with all reasonable profitableness to the owners of slaves, it is my judgment that it needs to have."

The system is, in fact, like the scorpion ringed with fire, even now in the act of committing suicide. It cannot last much longer. Meanwhile, see its results in the misformation of character. The ruling characteristic of the Southerner is "the intensity of impulse—willfulness. Every wish of the Southerner is, for the moment at least, more imperative than that of the Northerner, every belief more undoubted, every hate more vengeful, every love more fiery. Hence, for instance, the scandalous fiend-like street fights of the South." Our author proceeds to give terrible examples. We leave them to the imagination of the reader. He will, with us, rejoice in the expectation that this curse of the earth is evidently doomed and hastening to its appointed termination.

* *A Journey in the Back Country.* By Frederick Law Olmsted. (Sampson, Low, & Co.)

† The bad character of slave preachers in general, I have often heard assumed in conversation, as if it were notorious, and it seems always to have been so. On the records of the Superior Court of Augusta, Georgia, in 1790, "the number of negroes calling themselves parsons, going about the country," is presented as a nuisance.—*White's Statistics of Georgia.*

WRECKS OF 1859.*

THE present number of the interesting quarterly publication mentioned below, the organ of one of the most useful institutions in existence, contains a valuable mass of information in reference to the important subject on which it treats. Admiral Fitz-Roy, F.R.S., contributes a paper "On Weather Glasses." We have an account of "Additional Stations and New Life-boats." "Barometers for Life-boat Stations" is the title of an article that every inhabitant of the greatest maritime country in the world, ought to read. "The Services of Life-boats," are set forth in a condensed summary, showing the vital importance of the subject, and the extensive good that has been effected by them. But the leading feature of the number is "The Wreck Register and Chart of 1859, with nine columns of explanatory matter. On the British coasts alone, during that fatal year, which terminated with a series of violent storms, out of 4,000 shipwrecked persons (in round numbers) on board more than 1,400 wrecks, upwards of 1,640 sunk, never to rise again. A million-and-a-half sterling does not adequately represent the loss of property sustained. On the Eastern coast alone, more than 620 vessels were wrecked. Such is an outline of losses in the gross; the per centage of which may be calculated from the statement, that last year the number of vessels that entered inwards and cleared outwards, was considerably above 300,000, their total tonnage being nearly 32,000,000, and bearing a human freight of a million of souls. Indeed those who are acquainted with our Eastern coast know that as many as 500 vessels are often seen at one time from one point of view, while an equal number throngs the outlets of the Mersey and the Thames. The most disastrous tempests were those of 25th, 26th, and 31st October, and 1st and 2d November. In the first of these gales there were 133 complete wrecks, and 90 serious accidents, with a loss of 800 lives; the ill-fated Royal Charter alone contributing 446. In the November hurricane, the results were less frightful, and the total wrecks did not so far exceed the accidents; there being 27 of each. But on the 28th of April last, 424 persons were engulfed at once in the Pomona. "Accident" and "chance," which in a scientific view, is but an expression of our ignorance, as being applicable to unexplained cases of causation, are curiously illustrated in the apparent freaks and caprices of natural phenomena, which, however, we know, act in conformity with rigorous laws, unbending in their operation. Casualties to English vessels trading from our shores to the United States rose from 927 in 1858, to 1,187 in 1859, while those accruing to foreign bottoms sunk from 209 to 188. In the over-sea trade, one voyage out of every 175 made by English ships is marked with a "casualty;" against 1 in every 335, such voyages by the foreigner. Whether this exemplifies the fable of "The Hare and the Tortoise," or Shakspeare's saying that "it is the bright day that brings forth the adder, and claims wary walking," we don't pretend to explain in this article; British Jack may be too confident in his seamanship, while the "foreigner" keeps his weather eye wider open, and winks it less frequently. If the vessels lost in 1859, compared with 1858, be classified by their cargoes, we have the following results: 506 against 377 laden colliers; 71 against 41 light colliers; 130 against 101 ore ships, and 42 against 14 passenger ships, with general cargo. Then to analyse the losses: in the "Register" before us, according to register and tonnage, we have 491 schooners, 292 brigs, 127 sloops, 123 barques. There were 493 "casualties" to vessels ranging from 100 to 300 tons; 455 vessels from 50 to 100 tons; under 50 tons there were 306 casualties, and 160 to vessels over 300 tons. "It was amongst these numerous wrecks," says the *Journal of the National Life-boat Institution*, before us, "which often occurred during fearful storms, that the life-boat was busily engaged. It is a long list of noble services, and a few of them will be enough to show what strong claims the Institution has upon the sympathy and support of the public." We must here conclude this brief outline, and refer to the periodical alluded to for further information on the subject.

FOREIGN CORRESPONDENCE

SPECIAL.

HANOVER, Oct. 9, 1860.

FOR some time past a report was in circulation that the Prussian Ministry had laid proposals before the Prince Regent for the nomination of a certain number of new members to the Upper House of Parliament. These proposals are now accepted, eighteen persons having been created members of the House of Lords for life. The Prussian *Wochenblatt* which, according to general belief, is the organ of the Ministry, has an article upon the subject, and it is, therefore, interesting to learn the motives of the measure, and the hopes which the Government rests upon it. After pointing out the oppositional spirit and position of the Upper House to the present Government, the article in question proceeds to state, that even on the change of Ministry which took place with the Regency, when it was feared that the Upper House would display the same systematic opposition to the advisers of the Crown that had characterised it in its relations to the people, good reasons existed for the opinion that the moment had arrived to correct so sensible an evil by the employment of the prerogative which the Constitution had placed in the Crown. The Government, however, doubtless desired to afford

the Upper House the opportunity of proving that its members would comprehend and conform to the altered circumstances of the time. But although the experience of the last session has shown that that legislative body so far forgets the conditions of its existence, that relying upon its position in the State, it has thought proper to adopt a system of tactics, the aim of which is to transform this monarchy into an oligarchy, yet the hesitation and delay of the Government has gained the advantage that the defects and prejudices of that body have become felt to the fullest extent. It was felt as a most oppressive evil, that in the midst of the Upper House itself the views of the Prince Regent and of the people met with the most determined resistance, and that all the reasons brought forward by the Ministers of the Crown in support of any measure, were totally disregarded by the prejudiced majority. Another consideration for the Government was the circumstance that in the Upper House not a voice was raised that found an echo in the people. This was most deserving of attention, for it gave proof that the assembly held aloof from the nation and hindered its progress—it had entirely broken off all connection with the age in which we live, and that is, for a political institution a sure sign of approaching dissolution. It was, therefore, the *Wochenblatt* concludes, high time for the Crown, by the employment of its prerogative, to make a first attempt at redress. The Government of the Prince Regent has thereby rendered it evident that it comprehends the nature of the evil, and that it is resolved to apply the needful remedy. The nominations made by the Government will introduce into the Upper House elements which will be a guarantee that this body shall not sink deeper and deeper in its oligarchical slough. They will form the nucleus of a political party that perceives, in an active progressive development, the vital law of Prussia; and the power of truth upon which this opinion is based will undoubtedly exercise an influence. The act of the Crown will finally—and upon this we lay the greatest stress—be regarded by the majority of the Upper House as a serious reminder of the position and duties of this body, and will tend to dispel the dangerous illusion that it possesses the power to decide the fate of the country in opposition to the will of the Regent. The majority will perceive, in this act, a reminder that, in case the opposition hitherto displayed be persisted in, the Crown possesses the power to crush them into a minority, and to confine their much-boasted influence within a very narrow circle. It is to be hoped that this measure will suffice in the Upper House to lend force to the spirit of moderation and political prudence, and thereby enable this institution to take firm root in the country. As the ministerial organ observed, this act is merely intended as a reminder; and, indeed, considering the provocation both ministry and people have received at the hands of the feudalists of the Upper House, a very mild one. There is, it is true, a threat of another blow at no distant date, but the application of it will prove as disastrous to liberal progress as to the feudalists. That the Regent is thoroughly justified in the step taken no one can question who has followed the proceedings in the last session of the Prussian Parliament. The anger excited by the daring opposition, unsupported by any arguments, was so great that a cry was raised for the abolition of the Upper House altogether. The liberal press strained every nerve to calm the popular mind, fearing that the Regent and his ministers might be induced to strike a blow which would utterly destroy their still weak and undeveloped constitutional existence. The people bore the insolence of the feudalists with patience, and ministers have made the mildest possible use of the prerogative. They have created eighteen votes when they require at least one hundred. The votes upon which the Government could count for all measures of a decidedly liberal character numbered, on the most favourable occasions, about forty against one hundred and twenty. But to obtain this number the ministry was forced to make the widest concessions. That an addition of eighteen or twenty-four members will produce little change in the tactics of the feudalists is self-evident; the menace of a nomination in greater number may.

The *National Zeitung* observes, that among the noble landed proprietors in the upper house not more than two have shown themselves consistent advocates of liberal measures. Perhaps the ministers imagine that by adding to these about ten others, those liberally inclined feudalists may be attracted who have held aloof from a feeling of annoyance at being obliged always to vote with burgomasters. Is there no stuff in Prussia, asks the *National*, out of which a Whig party might be formed? It is very much to be doubted. The Prussian nobility bears no resemblance to the English. That party of the Prussian aristocracy which follows the banner of the *Kreuz Zeitung* represents a prejudiced supercilious caste who, with their narrow-minded views and selfish interests, have nothing in common with the people, whose language they, in fact, hardly understand. Should these castemen again attain to power, as in the years of re-action, their yoke would be even more oppressive than a foreign one, as to despotic oppression would be added the pride and insolence of an asserted distinction of race. It would be absurd to compare these feudalists with the English Tories. On the other hand, those of the nobles who separate themselves from this clique, amalgamate with, and are lost in the people, there being no political programme, no party which they could join, and become the leaders of. Consequently little hope can be held out that the attempt to create in the Upper House an element with an aristocratic and yet liberal stamp, will meet with success. After all struggling and experimenting the basis will have to be changed upon which, at present, the Upper House rests.

* The Life-boat, or the Journal of the National Life-boat Institution, No. 38, Oct. 1860. London: Office of the Institution, 14, John-street, Adelphi, W. C. Secretary, R. Lewis, Esq.

In particularly peaceful times it would be of no consequence if the process of change took place by degrees, but under present circumstances, when Prussia more than ever requires a thoroughly Liberal and daring policy the Upper House, as now constituted, is a calamity which can only be got rid of by sharp measures. By the nomination of the new members the prospects for the next session are not improved, and the real solution of the question is deferred till the following session. It is a hint from the Crown that the Government is determined to persist in the course it has adopted, and that the means are not wanting to break down every resistance.

About two years ago one of your correspondents writing from Hamburg, gave a brief account of a political agitation existing in that city. By an official announcement, dated 28th ult., this dispute between the *Burgerschaft*, or representative assembly, and the senate, has been terminated by an arrangement, apparently satisfactory to the popular party, if not to the senate. The causes which led to this agitation are of too local a nature to render a detailed explication interesting or useful; and it will be sufficient to observe, that the victory which has been gained by the representative assembly is a Liberal and progressive one; that thereby, the little cosmopolitan republic is restored to that political life and activity for which it was distinguished prior to 1850, above all other states of geographical Germany. I am informed by a well-known German traveller connected with Hamburg, that the agitation for the reform or restoration of self-government was commenced, and the successful termination obtained chiefly by the English element in the city. The population of Hamburg is composed of Germans, Israelites, and English, with a good sprinkling of other nations, the three mentioned, however, bearing a certain balancing proportion to one another. The two first being naturally money-making and indifferent to politics, and at the same time somewhat inimical to each other, were every way disposed to submit to any kind of laws, and to leave the government entirely in the hands of the senate, which, since the military occupation by the Austrians, had ruled with almost arbitrary sway. The English, if I am correctly informed, have united the liberal Germans and Israelites, and combined with them, have agitated against the oligarchical tendencies of the senate for the last two years. The object sought, namely, the participation of all classes in the government of the republic, has been gained. This result may be considered as a defeat to Austria, the feudalists of Prussia, and the reactionary middle states, who regard with a very jealous eye those little oases of independence, liberty, contentment, and economical self-government—the republics of Bremen, Hamburg, and Lubeck.

SERIALS.

The New Quarterly Review. No. 35. October, 1860. London: R. Hardwicke.—The current number of this review contains, among other articles, two well written ones, entitled "Oratorio and Opera," and "Conservative Journalism" respectively. From the first we extract the following miniature biography of Herr Bernard Molique, whose new Oratorio of "Abraham" we have noticed at length in our last number. "According to Fétis, the musical historian, at the present period director of the Brussels 'Conservatoire,' Molique at the age of nineteen was endeavouring to give to his talent a broad basis and a massive character. We are told on the same authority, that he was born at Nuremberg, on the 7th of October, 1803; that his father was a musician, who taught his son to play several instruments; but the violin was the one the pupil preferred, and in which he made the most rapid progress. He was sent in due course to Munich, and placed under Rivelli, the first violinist of the Court of the late King Maximilian of Bavaria. After studying for two years, Molique commenced his musical tour, visiting in turn Leipzig, Dresden, Berlin, Hanover, and Cassel. Subsequently he obtained an engagement in the orchestra of the Theatre An der Wien, at Vienna; and in 1820 was the successor at Munich of his master Pietro Rivelli, as solo violinist to the Bavarian king, at the early age of seventeen. His next appointment was at Stuttgart, having been nominated by the present King of Wurtemberg, the musical director of the court concerts, besides being the colleague of the late Lindpaintner, of Pischek 'Standard-Bearer' notoriety, as conductor of the German opera-house. In 1836, Molique made his debut at the famed Parisian *Conservatoire* concerts, playing one of his own violin concertos. In 1849, Molique quitted Stuttgart, and settled in London—his political principles being too pronounced for Swabian sway. To complete the brief biography of a true and sterling artist, it must be recorded that he is utterly free from all charlatanism, whether as a conductor, composer, or executant. He is absorbed in his art; it is within him without outward demonstrations. He is self-taught as a writer; he studied in solitude the scores of Hadyn, Bach, Mozart, and Beethoven; he mastered the theoretical works of Marpurg, Kirnberger, Albrechtsberger, and he travelled where music was to be heard. Thus were his natural impulses matured, and his knowledge extended. "Abraham" is numbered in the beautiful edition published by Breitkopf & Hartel, in Leipzig, and Ewer & Co., in London, Op. 65. It is Molique's maiden oratorio. For the violin he has written much—six concertos, besides rondos, concertinos, duets, quartets, fantasias, trios, quintets, &c. He has composed a mass for four voices in F minor, several sacred songs, a pianoforte concerto, and various melodies, which have won deserved popularity. Molique is honorary member of the leading musical societies in Italy, Germany, &c. In this country he can boast of eminent pupils. He was first violinist of the orchestra of Her Majesty's Theatre last season. Molique is admirable as a conductor; he is quiet, but he combines energy with precision, and has a fine and quick ear." From the second mentioned article we select the following passages:—"Taking the metropolitan press, we have now only the following journals:—The Morning Herald, The Evening Herald, The Standard and Evening Standard, Bell's Weekly Messenger, John Bull, The Press, The Era, The Sunday Times,

The Weekly Mail, The St. James's Chronicle. Whatever may be the amount of quality in our Magazine literature, the 'Liberals' are certainly represented in quantity by a large majority. What can we see on the side of Conservatism?—The Quarterly Review, The New Quarterly Review, Blackwood's Magazine. Bentley's 'Quarterly' and the 'Constitutional Press,' after a very brief career, have ceased to exist. Of the twenty-five papers published in Wales, nine are Liberal, six Conservative, two Independent, and eight neuter. Of the 138 Scotch Journals, seventy-six are Liberal, thirteen are Conservative, fourteen Independent, and thirty-five neuter. Of the 129 newspapers printed in Ireland, thirty-nine are Liberal, forty-two Conservative, twelve Independent, and thirty-six neuter. Now the totals give the following result for the united kingdom:—Liberal journals, 390; Conservative press, 190; Majority, 200."

The Westminster Review. New series. No. 36. October, 1860. London: Manwaring (successor to J. Chapman).—The current issue of the Westminster contains even more than the average number of papers on both speculative and practical questions of the highest interest and importance. Thus we have elaborate articles on "The Organisation of Italy," and "Our National Defences," "The Antiquity of the Human Race," and "Neo-Christianity." There is a well written essay on Mr. Thackeray's writings. Besides the comprehensive summary of "Contemporary Literature," there are papers entitled "Robert Owen," "The North American Indians," and "Russia, Present and Future." From the article on "The Organisation of Italy," we select the following extracts:—"It is a most pleasing circumstance to see the interest taken by England in the struggles of Italy against temporal and spiritual oppression, testified to by the assistance in money sent to Garibaldi, by the graceful sympathy of our countrywomen for his wounded soldiers, and by the taking of service under his banner by English officers; for, in our opinion, this struggle is not only one of the most interesting of modern times, but also one of the most important as regards the civilisation and progress of the world. It is the war of the future against the past. Italy fights for existence, for liberty, for the right of speech and action. She promulgates no wild theories, her constitutional banner is held aloft by a chivalrous monarch, heir to the oldest reigning house in Europe, surrounded by counsellors belonging to the highest aristocracy, whose private wealth and station warrant them against all suspicion of entertaining ultra-democratic opinions; and while the armies are composed of men born to ease, who exchange all the comforts of home for the hardships of a camp, that each may boast he has had a share in securing the triumph of the Italian idea, her people suddenly freed from the trammels of despotism, have set a rare example of self-control and of moderation even towards the instruments of the tyranny they abhorred. Against Italy we see arrayed the powers of the mediæval world—a Pope and his cardinals, armed with threats of excommunication in this world, and eternal death in the next, backed by hireling troops gathered from every part of Europe by promises of large bounty on earth and paradise hereafter, and a foreign sovereign with mercenary armies, representing the might of brute force, all contending for 'the right divine to govern wrong.' If Italy succeed in her aspirations, we shall see a nation of twenty-six millions of most intelligent men regenerated by the baptism of fire, in possession of a most fertile country, with near 3,000 miles of seaboard, and with ports in which the navies of the world might ride in safety, and, above all, governed by constitutional maxims, added to the roll of European States. Can it be doubted that such a kingdom, on the borders of the Mediterranean, would be a most valuable ally for England? Common principles of liberty would place Italy on our side in European complications; her fleets might be of the utmost assistance in war, while her commerce would no less add to our prosperity in peace. If, on the other hand, Italy be worsted in the struggle, things cannot return even to the point at which they stood two years ago. As M. Grandguillot truly said in the *Constitutionnel* a short time since, Italy must be entirely free, or Austria rule from Turin to Messina, and, we may add, with Austria the Pope."

The National Review. No. 22. October 1860. London: Chapman and Hall. There was—at least in that extensive region, the imagination of the poets—a golden age; there has been, is, and there is every prospect of there being for a very long time to come, an age of iron and of brass. Concurrently with this state of things the present age is said in one or two of its phases to be an age of humbug and an age of cant;—but in all human probability had we, not merely the editorial "we," but you and I, respected reader, lived in the antediluvian and even the preadamite world, we should have found cant and humbug just as much in the ascendant as now. No doubt the rudimentary carnivora of those, relatively to us, first "loops of time" (the phrase is Byron's), employed, *antatis mulandis*, the same artifices to trap their prey, as that highly developed specimen of psychical being, the *Chevalier d'industrie*, the usurer, the gambler, the bubble company projector, do now. But that word "develops" brings us to the point. This is emphatically the age of developments. The development theory as regards the maternal universe and animated nature so prominently brought forward by Laplace, Robinet, Lamarck, in the last century, has been "developed" to a high state of comparative advancement by the "Vestiges," Mr. Herbert Spencer, and especially, in the latter phase by Mr. Darwin, in his work on "Variability of Species" and "Natural Selection," two of the cases of the general law of "adaptability,"—a law which pervades the whole universe of matter and of mind. But to the immediate subject in hand, the "developments" in theology are not the least conspicuous in the present age. In illustration of which we might quote a curious article on "Nature and God" in the above review. The present number also contains, among other topics of interest "The Franks and the Gauls," the "Builders combination in London and Paris," "The middle ages in England," "Baron Ricasole and his political career," &c.

The British Quarterly Review, No. 64. October 1860. London: Jackson and Walford. Simpkin, Marshall & Co.—The present number of the *British* contains some very elaborate and erudite articles. There is an interesting account of Heinrich Von Kleist, in which there is a good deal about the great German philosophers. Whatever we may think of Kant positively, and as a constructive genius, we cannot but give an unqualified praise to his negative or critical powers. For him, as the

article before us repeats, the works of Plato and Leibnitz were of no more authority than the best astronomers before the era of Copernicus. The inner life of Kleist specially marks that transition state when old systems are fast collapsing, and new ones only in their germ. In one of his earlier letters we find him complaining of the fate by which he was condemned "to be ever reflecting on the intention of our existence, seeking to discover whether the enjoyment of happiness, as Epicurus taught, or the striving after perfection as Leibnitz believed or the fulfilment of duty, as Kant declared, be the true end of man." Here is an earnest sympathetic spirit completely at sea; here is the transitory crudity that marks the mental development of the time. Strange that Kleist could not see that "supreme good" consists, not in the enjoyment by the individual, of his own selfish personal happiness, but in the universal well being of all, in which his own is included, that the "standard of moral perfection," is approached in proportion to the earnestness with which we labour for this end, and that it is this labour which the absolute "rule of conduct" points out;—that "perfection" consists in our fulfilling these paramount conditions of our being, that "duty," except as implying the obligation we are under to act thus, is an empty name. There are several other well written articles, including one about the "Glacier Theories."

The Journal of Psychological Medicine and Mental Pathology, Edited by Forbes Winslow, M.D., D.C.L. New series No. 20. October 1860.—The present number contains some interesting papers, particularly those on "The Amelioration of Races by, Education and Inter-marriage," "Modern Developments of the Marvellous," and "The Modern Drama: a contribution to Mental Dietetics." We extract the following passages from the last but one of these, without comment:—

"The stage has lost all confidence in itself, all courage, all capacity. The broken-down merchant who becomes a messenger in the establishment of which he was once the chief, is not more humble in tone, or more obsequious in manner, than the theatre of the present day. There is scarcely a subject lying out of the beaten dramatic track which it dares to handle. It is afraid to meddle with politics; it shuns all allusion to the great questions which may be agitating the public mind; it shrinks from religion as a poor man shrinks from the elegant and well-furnished church, which he foolishly imagines he is not worthy to enter; it rarely touches upon history, except with timid nervousness; even the manners of the day, the passing follies of the hour, the airy trifles floating in the social atmosphere, and against which the polished shaft of wit and ridicule have ever been directed—even these fail to arouse its slumbering energies. It goes on at a jog-trot pace, the embodiment of a commonplace respectability, which, in its eagerness to offend no susceptibilities, to awaken no antagonism, to pass beyond no established formula of thought and speech, become pre-eminently tame, servile, humdrum, harmless, and contemptible."

Memoirs, Journal and Correspondence of Thomas Moore. By Lord John Russell, M.P. People's edition, with eight portraits and two vignettes engraved on steel; now complete in ten parts. London: Longman & Co.—The reading portion of the public, who desire standard works at cheap prices, are much indebted to Messrs. Longman for this attractive and excellent issue. The merits of the work are too well-known to require specification in this notice. We like Lord John Russell's preface for many considerations immensely. It is characteristic of that eminent public man. For that great constitutionalist to write or speak without allusion to "the British Constitution" would be next to impossible. We look upon this as a decided merit. It shows a hearty and persistent tendency to enforce at all times and under all circumstances the ruling idea of a man's life. That Lord John Russell is not a man of "one idea" the work before us abundantly proves, to say nothing of Sydney Smith's assertion that he was ready to take the command of the channel fleet at a moment's notice. The British constitution, however imperfect it may be judged by a high ideal standard, is unquestionably the most perfect embodiment of political and religious freedom that has grown up in the old world, and as such is a fit theme for a Great-British, as well as a great British statesman. Accordingly we find, at p. 20 of the preface, that "Lord Holland early in life sat at the feet of his celebrated uncle. From Mr. Fox he learnt an ardent hatred of oppression, an attachment to the leading principles of the British constitution, indignant detestation of religious persecution, and a sympathy for all nations endeavouring to shake off the yoke of tyranny." These passages give us an assurance that Lord John Russell will, consistently with his liberal professions on all occasions, rejoice in the great Italian movement taking its full development, without countenancing any attempts, come from what quarter they will, to restore "religious persecutions" of which, even in the milder forms of papal "aggression" he is known to entertain so decided a "detestation;" but on the contrary, his strongest "sympathy" will be enlisted, especially at the forthcoming Warsaw conferences, in favour of the "nations endeavouring to shake off the yoke of tyranny."

Dublin University Magazine. No. 334, October, 1860. Dublin: William Robertson. London: Hurst and Blackett. The number before us opens with an elaborate article on a subject of peculiar interest and importance at the present time, "The French and English Armaments." The contents table presents a copious and varied series of papers for wiling away the leisure hour, affording fit aliment for the cheerful or the sad; for the time-killer or the "earnest" reader who wants solid information on solid subjects, and first-class "materials for thinking." "Vonved, the Dane," reaches the eighth part; "The Work-a-Day World of France," its fourth chapter; and there is the second paper of "Wanderings in Ireland," "American Agriculture," "Our Political Chorus," "The Irish State Paper," "Cornwall and Pilehards," "Parsonalities," are among the taking titles which will catch the eye of every class of readers.

Magnet Stories for Summer Days and Winter Nights. The Clock-maker of Lyons. By E. M. Piper. London: Groombridge and Sons.—This is the sixth number of Messrs. Groombridge's excellent series, entitled as above. The tales are well conceived and well told; they are "short and sweet,"—they are well illustrated with woodcuts, and while possessing a lively interest that keeps up the attention, they are not merely of a time-killing character, but show that really valuable information may be wrapped up in the most interesting works of fiction.

Recreative Science. Oct. London: Groombridge and Sons.—This monthly record and remembrancer of intellectual observation maintains its established reputation for amusing instruction.

Routledge's Illustrated Natural History. Part 20. Oct., 1860. By the Rev. J. G. Wood, M.A., T.L.S. London and New York: Routledge and Co.—The October issue of this capital work opens with the swallow (in continuance of the last part), whose habits and instincts are so interesting, contains our royal feathered biped friends the kingfishers, and concludes with the bee-eater.

The Art Journal. No. 70. October, 1860. London and New York: Virtue and Co.—The engravings this month are "Henrietta of Orleans," daughter of Charles I., from Mignard's picture in the Royal collection; "The opening of the Walhalla," from Turner's picture in the National Gallery; and "Medicine," engraved by G. Stodart, from the statue by Ernst Hahnel. There are numerous woodcuts of landscape scenery, and the letter-press is of the usual varied and excellent character.

The Leisure Hour. Part 105. September, 1860. London: 56, Paternoster-row, and 164, Piccadilly.—The present month's instalment of this periodical contains the usual number of pages of instructive light reading, appropriately illustrated with woodcuts.

Kingston's Magazine for Boys. No. 20. Oct. 1860. London: Bosworth and Harrison.—If the boys of this progressive age are not well posted up in useful knowledge it certainly is not for want of publications suitable for making them merry and wise, among which this magazine occupies a prominent place.

Powell's Domestic Magazine. No. 2. Oct., 1860. London: Marlborough and Co., Brighton: Embling and Beal.—We specially noticed the first number of this new serial in a former impression. It fulfils, so far as it has appeared, the promises of its prospectus.

The Shipwrecked Mariner. No. 28, Oct., 1860. London: Morrish.—This quarterly maritime Magazine is peculiarly interesting to a maritime people, and to the philanthropist in particular able and willing to exercise benevolence in practical efforts to succour the afflicted.

The English Cyclopædia of Arts and Sciences. Conducted by Charles Knight. Part 21. London: Bradbury and Evans.—The present part of this elaborate and comprehensive work, remarkable for its accurate and copious information, begins with the vowel O, and concludes with the commencement of a well-compiled article on "Paper Manufacture and Trade."

Le Follet. London: Simpkin and Marshall.—The same sweeping and graceful, if troublesome and useless, width of skirt, extending over the same ample rotundity of crinoline! *Au reste*, all the elegant features of this feminine periodical present themselves in their customary completeness.

One of Them. By Charles Lever. No. 11. October. London: Chapman and Hall.—The usual amount of the usual racy writing is before us again this month in due course, and we are another number the nearer to the completion of the story, and our critical analysis of the book.

The Assurance Magazine. Vol. 9. Part 3. No. 61. Oct., 1860. London: C. and E. Layton.—The present part contains articles of a special character, of great interest and importance, as bearing on social phenomena. There is a paper, for instance, on the question "How far the inordinate mortality in this country is controllable by human agency; another, "On the discovery of the law of human mortality, and on the antecedent partial discoveries by Dr. Price and Mr. Gompertz; and another "On the construction of life tables, illustrated by a new life table of the healthy districts of England," &c.

The Eclectic. October, 1860. London: Judd and Glass. The contents this month are of the average character, being mostly of a theological cast. An article on "The Province of Reason" discusses the controversy originated by Mr. Mansell's lectures. There is also a paper on the "Social Affections," of a strongly religious tone.

The Companion for Youth. No. I. New Series. October, 1860. London: Dean and Son. This is one of the well-known publications issued by Messrs. Dean, who have shown themselves such excellent caterers in providing "instructive amusement and amusing instruction" for juvenile England, and who have contributed so much to the "delightful task" of teaching the young idea how to shoot.

Cassell's Illustrated History of England. Part 9. New Series. London and New York: Cassell and Co.—The period embraced within the present part of this meritorious publication is the momentous one of 1789, so prolific in great events, which have left their deep impress upon the character of the present age. Among the events which form the subject of the numerous engravings with which this work abounds, are the capture of Oczakow by the Russians, the procession of the Tiers état in Paris, 1789, the meeting of the revolutionary leaders in the Tennis Court, Marie Antoinette presenting the Dauphin to the nobles, the attack upon the Bastille, the people driving Vetty from Toulon to Paris. There is also a well-executed portrait of Neckar, and a full-length one of Marie-Antoinette, besides other illustrations.

Cassell's Illustrated Family Bible. Part 17. London and New York: Cassell and Co.—The part before us comprises the latter part of the 2d Book of Kings and the 1st Book of Chronicles, up to chapter 9. The illustrations are numerous, appropriate, and excellent.

Cassell's Popular Natural History. Part 19. London and New York: Cassell and Co.—The Elephant, the Horse, and the Zebra, are the subjects of this month's issue, the cuts being excellent and the letter-press interesting and copious. The character of these well-compiled serials has been already stated in these columns.

The Ladies' Treasury and Illustrated Magazine. No. 44, Oct. 1860. London and New York: Cassell and Co.—In previous notices we have so fully gone into the merits of this excellent work, as regards both letter-press and illustrations, that in our present No., with pressing demands on our space, we have only room for its insertion among our serials.

NEW WORK ON RAFFAELLE'S CARTOONS.—We understand that Messrs. Nisbet and Co. are about to publish as a gift book, "Exposition of the Cartoons of Raffaele's," by R. A. Smith, jun. Illustrated by photographs from the originals.

Wolfgangham, or the Convict Settler of Jervis Bay. A tale of the Church in Australia. London: J. H. and S. Parker, 377, Strand.

This is one of the series of miscellaneous tales issued by the above firm. It contains a good deal of information about the subjects it is intended to elucidate, and gives us a deep insight into life under the peculiar conditions it professes to describe.

Messrs HURST & BLACKETT'S NEW WORKS.—We see that the Great Marlborough-street firm announce the following:—"Memoirs of the Courts and Cabinets of William IV. and Victoria, from original Family Documents," by the Duke of Buckingham, 2 vols.—"Studies from Life," by the Author of "John Halifax, Gentleman," 1 vol.—"Memorials, Personal and Historical, of Admiral Lord Gambier, with original Letters from Lord Chatham, Lord Nelson, Lord Castlereagh, Lord Mulgrave, Fox, Canning, &c." edited, from Family Papers, by Lady Chatterton, 2 vols.—"British Artists, from Hogarth to Turner, being a Series of Biographical Sketches," by Mr. Walter Thornbury, 2 vols.—"A Book about Doctors," by Mr. J. C. Jeaffreson, 2 vols.—"Six Years of a Traveller's Life in Western Africa," by Francisco Valdez, 2 vols.—"A Saunter through the West End," by Leigh Hunt, 1 vol.—"The English Sportsman in the Western Prairies," by the Hon. Grantley Berkeley, 1 vol. with illustrations.—"Two Years in Switzerland and Italy," by Fredrika Bremer, translated by Mary Howitt, 2 vols.—"The Valley of a Hundred Fires," by the Author of "Margaret and her Bridesmaids," 3 vols.—"Katherine and her Sisters," by Lady Emily Ponsonby, 3 vols.—"The House on the Moor," by the Author of "Margaret Maitland," &c. 3 vols.—"High Places," by G. T. Lowth, Esq., Author of the "Wanderer in Arabia," &c. 3 vols.

PROPOSED "NEW LLOYDS."—We see that a new Marine Insurance Company is now in course of formation at 79, Lombard-street. The novel and important feature being that the whole of the Direction is to consist of Underwriters. Such an institution as this promises to become one of the requirements of the times, as those who peruse our article "Wrecks of 1859" may well conclude. To the superficial it might, at the first blush, appear as if the greater the number of wrecks, the worse for the Underwriters; but the unerring law of "averages" settles this in favour of the Insurance Offices, by the supplemental fact, that the greater the risk, the greater the number of insurers; the real result being that there is thus afforded a profitable field for the investment of capital in the Marine Insurance business, which would not be open to commercial enterprise, if storms did not enter so largely into an atmospheric phenomena, or if the application of science had brought about a state of things in which maritime "casualties" had disappeared from our record of current history. There is every prospect of the Company taking a high position, combining as it will all the elements of success that are to be found in capital, great practical experience, both in the business and general management of the Company, with a connexion that is practically without limit.

RECORD OF THE WEEK.

HOME AND COLONIAL.

Last week closed with fine weather at home and good news from abroad, so far as the success of the liberal arms in Italy is concerned. Still the possible complications that may arise out of the critical position of affairs in that country, caused a slight depression in public securities, which went down about an eighth. The bullion in the bank had diminished to the extent of £386,863, being £15,869,088 in all, as against £16,255,951 in the previous week. The closing price of consols last week was 93½ to 94 opening this week at the same figure, and with great steadiness.

Last Sunday, the riots in St. George's in the East were renewed with redoubled energy and zest, as if the malcontents were determined, now that the evenings are drawing in apace, to make sport in good earnest after this irreverent fashion. Sheer mischief and annoyance is clearly the object of the rioters; and such disturbances we have reason to believe will now be summarily put down.

The deluges of wet which have recently done scavenger's work on a gigantic scale, thoroughly cleansing the streets and flushing the sewers, have, however, considerably impeded the main drainage works. At the last meeting of the Metropolitan Board of Works this was stated, and it was announced that they would now be vigorously carried on.

The question as to the liability of volunteers to pay toll again came before the magistrate at Marylebone on Saturday, when he decided that the exemptions in the act, not merely include infantry on the march but applied to all volunteers when engaged in the public service. The summons, therefore, which had been taken out to recover toll from a volunteer sergeant who had refused to pay, was dismissed.

The criminal record of the week contains the committal, both by the magistrates and the coroner's jury, of Emma Stringer, the accused in the Wakefield poisoning case, which has occupied so much attention lately.

It is a curious and suggestive circumstance that this season, which has been one of inclement weather throughout, there has been a greater amount of excursion traffic on the various lines of railway diverging from the metropolis than has been recorded in any previous summer. The Brighton Railway and the lines to the South Coast have been conspicuous for their zealous endeavours to place the facilities afforded by cheap excursions into the country and to the seaside, within the reach of all by the efficiency of their arrangements, and the lowness of their fares. The excursion travelling by these lines to the most favourite resorts on our coasts, and through the very "garden of England," has been at the rate of about a farthing a mile. The impetus thus given to cheap travelling has spread its influence in every direction; and vast multitudes, during the excursion season which terminates this month, have availed themselves of its advantages. Some of the Sunday trains, as the short one on the Great Northern line, due at King's Cross at 9 o'clock, were taken off last Sunday. The remunerative character of these excursion trains is another illustration of the truism that the amount of custom which low prices are certain to secure in cases like this, proves far more profitable than the old system of high charges.

The fine weather of last week was simultaneous with a slightly increasing mortality. The deaths in the metropolis reached 1,075, a somewhat higher number than those of the week preceding. If we take the general average, however, the result will present a satisfactory aspect. During the quarter that terminated on the 29th September there were 12,919 registered deaths in London; while during the corresponding quarter in the previous four years there were, in 1859 no less than 19,010; in 1858 there were 14,345; in 1857 there were 14,259; and in 1856 there were 14,066; and the 12,216 deaths of the past quarter of the present year, are upon a population increased beyond the number of the previous years. No doubt the cold weather, so unfavourable to various kind of vegetable productions, had an opposite effect as regards human health; but it must be remembered that the lowness of the mortality of this season, is in some measure due to the great numbers of infirm lives prematurely killed by the early and continued frost of last winter.

In every department of home news this week there is a perfect dearth of materials. With the exception of theatrical novelties there seems nothing stirring but stagnation. There is, however, one very painful subject on which there are unhappily new items to chronicle. We allude to the criminal record of the week. Ann Padfield has been committed from Worship-street, for the child murder at Lea-bridge; and the coroner's jury has found a verdict of wilful murder against Milner Lockey, who shot Thomas Harrison, at Urperth near Newcastle-upon-Tyne.

A SILVER MEDAL has been awarded to Mr. Thorley for his famous Cattle Food Condiment. The following is a copy of the letter from the Keighley Agricultural Society on the subject:—

"Sir,—I am directed by the Committee of the Keighley Society to forward to you the Society's Silver Medal on account of the Cattle Food you exhibited at their Show on the 5th September. I forward this letter and the Medal by the same post.

"I am, Sir, yours truly,
"R. FAWCETT, Secretary."

FOREIGN.

Tidings having arrived as last week drew to a close of a collision between Garibaldi and the Neapolitan troops, attended with entire success to the former. Along the whole line of operations the position of the liberating movement was placed on a more satisfactory footing than the sinister forebodings, hastily ventured upon misunderstood facts, were calculated to make the public believe. No less than 5,000 prisoners were said to be taken by the victors, while the scattered remnants of the enemy who escaped capture were flying from the scene of action in all directions. Count Cavour has denied, and with considerable energy of expression, that it was ever intended to make over the Island of Sardinia to France, and did not scruple to attribute the rumour to a source which spreads its occult and adverse influence from Palermo to Vienna, it having been at these two places that the report in question was simultaneously put forth. The news that arrived as the week opened showed that the Sardinian troops had not crossed the Neapolitan frontier, and the strain and stress of the struggle appeared for the time to be between Garibaldi and the King of Naples, the latter having received a check, and the former preparing for a spring. Bertani had strenuously denied, through the press of Turin, that he or Garibaldi ever intended to present any obstacles to the Sardinians crossing the frontier of Naples, much less to attack the French troops. At mid-week intelligence reached us that the Sardinians, under the command of Victor Emmanuel in person, were about to enter the Neapolitan territories on several points at once. Simultaneously with this step came forth the King's manifesto, stating the course he had determined upon pursuing. There was every symptom of the proceedings of the Sardinian Monarch being, as far as they had gone, in conformity with the wishes of the people concerned; whether the Italians desire "annexation," or the erection of an united Italian kingdom, or no kingdom at all, but a great Italian republic, there has hardly as yet emerged a sufficient amount of sure data for determining. From Naples we received tidings that Mazzini had received a warning to withdraw from the place, on the part of Garibaldi's pro-dictator Pallavicini. The advanced Liberals seemed to regard this as an evil omen, portending the ascendancy of, to say the least, but semi-liberal counsels. If we turn now to extra-Italian agencies bearing, however, upon the fate of that country, we find a government print at Paris hinting pretty clearly that Russia, Prussia, and Austria have entered their protest against the invasion of Neapolitan soil by Sardinian troops. Now by every possible interpretation of the non-intervention principle, the Italians have a right to be left perfectly free to dispose of themselves as they please, not to be dictated to and disposed of by alien dynasties, with no sympathies for them, and no faculties even for understanding their tendencies and genius. If they choose to have Victor Emmanuel for their ruler, or if they choose to establish a republic, they have an undoubted right to do so, which cannot be interfered with except by an utter and flagrant breach of the non-intervention policy. Meanwhile the Pope seemed to have made up his mind, at the suggestion of his advisers, to remain at Rome, and continue "protesting." It would appear that though Prussia had declined to concur with Russia in treating the late proceedings of Victor Emmanuel as an adequate cause for the withdrawal of her ambassador to the Court of Sardinia, the latter power has determined upon taking that step, considered of so much importance in a diplomatic view, but which has often in reality amounted to nothing but a decent (or indecent) show, as the case may be, of keeping up appearances.

The forthcoming Warsaw conference was becoming the prominent topic of discussion and prophecy as the week opened. It was reported that the Prince Regent of Prussia, the Emperor of Austria, Count Schleinitz, and Count Rechberg would be at the rendezvous on the 22nd instant, when Russia would be present in the persons of her three ministers at Berlin, Turin, and Vienna, who were commissioned to attend the meeting. Of course it was surmised that an attempt to manage the affairs of Italy for her, instead of adhering to the non-intervention doctrine, and letting the Italians settle their own business, would be the object of the

meeting. But things have now come to a pass in which events will not be controverted, and the days of tyranny and dictation exercised by dynasties over populations are numbered. It is only a question of time, and that time is gradually but surely running out. Indeed, the response of Austria to the Pope's "shriek" for assistance (we believe the term was appropriately started by the *Times*) shows clearly enough what her course is likely to be; she can only interfere on his behalf by means of her diplomacy, which is likely to be about as successful against the Liberal movement as her arms were last year against the Italian cause. Austria, moreover, is well-known to be in a state of financial insolvency, and cannot look for aid from Prussia; while Russia, despite any of that fellow-feeling which makes dynasties, as such, wondrous kind to each other, is too good a judge to attempt shoring up a crumbling and tottering edifice, even leaving old grudges out of account.

Serious "difficulties" of a truly Southern-transatlantic nature, appear to have transpired between Mexico and Spain, and it was rumoured that the latter state was about to despatch a formidable expedition to those waters.

Energetic measures for suppressing the manifestation of liberal demonstrations in Greece seem to have been determined upon by the Government, but whether it will have the temerity or the power to carry them out successfully and at length, is somewhat problematical. Several persons had been consigned to prison, and several journals seized; and it has been intended, if practicable, to alter the division of the army by regiments, into that of battalions, to prevent the concentration of power in the hands of the officers who have shown themselves favourable to liberal views.

ENTERTAINMENTS.

HER MAJESTY'S THEATRE.—The concurrent English and Italian season commenced here on Wednesday night with *Il Trovatore*. Middle, Titens and Sig. Giuglini, who of course sustained the leading parts of Leonora and Manrico; if we are to judge, (as how else should we judge?) operatic artists by what they are, and not what they have been; by the actualities of the present, not the traditional reputation of the past, are unquestionably second to no representatives of the lyric drama now in existence. Their inimitable and sympathetic performance in this favourite opera, which the public seem to enjoy the more the oftener it is played, "as if desire had grown by what it fed on," is too well known in all its points to permit detailed analysis; the usual encores were demanded, and enthusiastic rounds of applause followed the "repeats." Madame Lemaire exerted herself most conscientiously and creditably, as well as most effectively, in the difficult role of Azucena, so provocative of comparisons with the very first singers on the modern lyric stage. Sig. Vialletti was the Ferrando of the evening, and Sig. Francesco Briani made his first appearance in *Il Conte di Luna*. Of a new artist we do not like to express an opinion from a first appearance, especially where apparently labouring under indisposition, however slight. This much, however, we will say, he acts and sings with care, gives token of conscientious study and training, possesses much energy and vigour of style. Sig. Arditi, who was heartily greeted on entering the orchestra, conducted, and the band and choruses were upon a highly efficient footing. After the opera, the National Anthem was given by the whole strength of the company, Madame Lemaire taking the first and Middle, Titens taking the second solo verse. A call equally unanimous and vociferous was heard for Mr. E. T. Smith, who appeared before the curtain to bow his acknowledgments, amidst the heartiest cheers from every quarter of the fashionably-thronged and gigantic theatre, crowded up to the walls from orchestra to gallery. On Thursday Mr. G. A. Macfarren's opera of *Robin Hood* (the libretto in Mr. John Oxenford's effective and elegant style of composition) was produced; but this was too late in the week to admit of our doing more than record the fact. The story is too well known to admit of detailed recapitulation. The hero, Robin himself, was represented by Mr. Sims Reeves; Mr. Santley enacted Sir Reynald Bracy, Sheriff of Nottingham; Mr. Parkinson, Allan-a-Dale; Mr. Patey, Much; Mr. Bartleman, Little John; Mr. Honey, the Sompnour (or collector of Abbey Dues) Hugo; Madame Lemmens-Sherrington was the Maid Marian of the evening, and Alice, her attendant, was represented by Madame Lemaire. In connection with this point we must, in justice, compliment Messrs. Cramer, Beale, and Chappel, the publishers of the music of the opera, on the cheap and excellent "books of words," which they have issued. The scenery, by Messrs. Beverley, Drew, and Craven, is such as was to be expected from these consummate artists, and all the properties, machinery, and appointments are of first-class excellence and completeness. The theatre itself has undergone a renovation and a partial transformation in the projection of a comfortable balcony in front of the first tier of boxes, and the warm-tinted crimson hangings that have been introduced. Mr. Charles Halle, who is the conductor of the English series of operas, took his seat in the orchestra for the first time amidst general applause.

ROYAL ENGLISH OPERA.—We have nothing "special" to record from Covent Garden this week. That the favourite opera of *Lurline* continues to draw crowded audiences is a piece of general information that may be supposed to be in the possession of everybody, and is quite a matter of course. After this week the performances will commence at half-past seven instead of eight, and will conclude with Herold's favourite Overture to *Zampa*, by the magnificent band which fills the orchestra of this theatre.

HAYMARKET THEATRE.—The production of Mr. Brougham's new play, *Romance and Reality*, and Mr. Brougham's appearance therein as Jack Swift, a gentlemanly adventurer, took place at this house on Monday, as announced in our last number. Rosabel, the heroine (Miss Florence Haydon), is a romantic young lady, who never having experienced the stern reality incident to love in a garret, aspires most ardently to that blissful state of existence. Frank Meredith (Mr. Howe) falls in love with, and conceives the idea of captivating her by the assumption of a romantic phrensy. He assumes various disguises, and at last, under the character of a poor gentleman, marries and carries her to enjoy love in a cottage, at a miserable hovel in the country. His friend, Jack Swift, who assumes the part of an Irish

bogtrotter, and Blossom, an intelligent abigail (Mrs. E. Fitzwilliam), who assumes the feminine counterpart of the latter character, and who figure as their attendants, contrive to spoil the dinner, make the chimney smoke, and render rural felicity as unpalatable as possible, to sicken the bride of her romantic whim. When they have succeeded, she is carried by her husband to his country seat, a magnificent mansion and grounds, emulating a Chatsworth on a reduced scale. Such is an outline of the story. Incident, imbroglia, situation and intrigue, are complicated and thickened by the introduction of Barbara Manly, the heroine's aunt, and a lady of uncommonly robust mental constitution (Mrs. Wilkins), intent upon marrying Jack Swift, or Jack anybody else, *volens volens*, in which she fails. Mr. Lavender Kydd, a gentleman with a "lithp," and who can't scound his "ahs," intent upon marrying Miss Rosabel, in which he also fails, but narrowly escapes the lynx-eyed and tiger-taloned Barbara; then there are the heroine's guardians Oliver Manly (Mr. Rogers), of the *poco curante* school, and Jasper, his brother, irascible, touchy, irritable, precipitate, but the best-hearted old fellow in the world, and admirably played by Mr. Chippendale. Mr. Brougham was received with a welcome, and a degree of applause was accorded to his play and his performance, that readily account for his being quite overcome with emotion, when, in response to the call of one of the fullest audiences ever seen in the theatre, he appeared before the curtain, after the conclusion of the piece, to express his thanks for the reception he had met. *The Sun and the Wind*, so remarkable for its exquisite scenery and finish, especially the "solar effects," with which it concludes, has also been played during the week; and in *Does he love Me*, the fascinations of Miss Sedgwick and the inimitable eccentricities of the immortal Bubble, in which Mr. Buckstone appears to revel, are as fresh and relishable as on the first production of the piece.

NEW ADELPHI THEATRE.—We have only to record that crowded houses still drawn to this theatre by Mr. Boucicault's highly successful drama of the *Colleen Bawn*, and the other pieces mentioned in our last notice of this house.

OLYMPIC THEATRE.—This week has been marked by the return of that great actor, Mr. Robson, to the scene of his long list of triumphs on these boards. On Thursday Mr. J. M. Morton's new piece, announced by us as early as our number of the 29th ult., was produced, affording a vehicle for one of Mr. Robson's unequalled characterisations, but its lateness in the week precludes the possibility of our giving details in the present number. *The Porter's Knot* and *Dearest Mamma*, have also been played during the week; and in *Fuss* Miss Louise Keely's felicitous conception of the part has delighted the audiences whom this combination of attractions has nightly drawn together.

LYCEUM THEATRE.—The enterprising spirit, and the determination to do all that energy, combined with experience and tact, can accomplish in catering for the public taste—of which the new management gave promise, is agreeably realised in the novelties which this week have been produced at Madame Celeste's elegant and comfortable theatre. Miss Lydia Thompson's exquisite "terpsichorization" is too great a treat, as "realising the ideal" in the "poetry of motion," to be dispensed with. *Magie Toys* remains, but in the rest of the entertainment there has been novelty of performance and of performers. *The Irish Heiress* is one of Mr. Dion Boucicault's earlier productions, and is associated with the palmy days of some of the brightest and most particular stars that ever shone in the theatrical heaven, but which have now long sank below the horizon to rise no more—the Vestris with her ineffable grace, the Nisbet with her inimitable laugh. *The Heiress* still maintains her ground. Indeed, an heiress that is pretty and rich generally has her own way, and Mr. Boucicault's heiress is at present represented by an artiste, pretty in face and person, and rich in histrionic accomplishments. This artiste is Miss Josephine Gougenheim, whose powers of making an impression wherever she may go, are quite independent of the great reputation she may bring with her from elsewhere. She invests the character she has to sustain in the present piece with a felicitous and gushing abandonment, characteristic at once of great individuality and great powers of conception, while all the arcanæ of stage business appear to be as much at command as the alphabet of her mother tongue. The way in which she gives the refined accent of the high-bred Irish lady is perfection. Altogether, in two words, Miss Gougenheim is a great success. The piece, as regards the other parts, was cast as follows:—Lord Darenty, Mr. George Vining; Sir W. Stanmore, Mr. Villiers; Major Fuss, Mr. John Rouse; Supple (the lawyer), Mr. Lyon; Lenoir, Mr. Butler; Servant, Mr. Wilson; Lady Darenty, Miss Kate Saville; Mrs. Comfort, Miss M. A. Hatton; and the part of Percy Ardent was enacted by Mr. Henry Neville, who comes to us from Liverpool, and is a promising light comedian, who understands his profession well. The judicious allotment of characters was exemplified in the excellence of the acting, particularly in the leading parts, where the powers of the actors found scope for development. *The Heiress* was followed by Col. Addison's favourite and well-conceived "capriccio" of the *Abbe Vaudreuil*, in which Madame Celeste's admirable versatility and extraordinary graphic force of delineation had an opportunity for display; appearing as she did as the Abbe Vaudreuil, the Chevalier Vauban, the Marquis de St. Bris, and the Chevalier de Rohan. Equally graceful, feminine, and gentle in womanly personations, energetic, prompt, and dashing where a masculine part has to be played, this gifted lady occupies a place on our stage which may be considered as unique. Here we find the fathers of modern thought; Buffon, who in the present day finds his descendants in Darwin and Professor Owen; Quesnay, who may claim remote ancestorship of John Stuart Mill, in political economy; Montesquieu, who finds his favourite theme immeasurably developed and reduced to a scientific form, in the profound and brilliant writings of Buckle; the Universal Voltaire, the dramatist, the historian, the philosopher, the wit—above all, the apostle of humanity, the enlightened philanthropist, the champion of toleration, of civil and political freedom. The minuet, *a la Louis Quinze*, so admirably rendered by Madame Celeste and Miss Hudspeth, forms a curious contrast with the Madrileña, a delicious Spanish dance, by "those celebrated dancers" the Misses Marie and Annie Collinson, which is nightly encoored with enthusiastic applause.

SURREY THEATRE.—Mr. J. Crawford Wilson's new and successful drama of the *Gitanilla* was produced here on Monday with a degree of completeness in all the details of stage effect, in the highest degree creditable to the management of Messrs. Creswick and Shepherd. The scene is laid partly in Spain and partly in Wales, and affords full scope for the artistic talents of Mr. Dalby and Mr. Herbert, the painters of the beautiful scenery presented with this piece. To the plot:—Pedro, the chief of a tribe of gipsies (Mr. Creswick) is in love with Camilla, also a gipsy (Miss Page), who for her sins falls in with a specimen of English nobility on its travels, my Lord Clifford (Mr. J. Warden). Now among these roving savages to have an attack of that "involuntary affection of the mind" called love, for anybody not of their own race, is a capital offence; and accordingly they claim poor Camilla as the victim of their barbarous insanity. The girl's father, however, by name Benedito, of whom there is not much good to be said (Mr. J. Holloway), though the ties of humanity might prove but a weak restraint against the ferocious prejudices of his untutored race, is not proof against my Lord Clifford's pelf. Accordingly, he places my lord and his daughter, who now by every recognised conventionalism, if conventionalism could by possibility be consistent with itself, ought to be my lady, in a snug hiding place concealed by the fountains in the Court of Lions at the Alhambra, not Mr. E. T. Smith's well-known establishment in Leicester-square, but the old original genuine Saracenic Alhambra, that Washington Irving tells us about, at Granada. Papa then circulates a report that Camilla is dead. Even love in a cottage is said to tire at last, and love under such difficulties as love under a water-fall (which may well be supposed to cast a damper that will finally cool the most ardent passion), is what my lord shows his high-breeding and refined taste by soon growing tired of, more especially as there is a certain fascinating widow, the Lady Emily (Miss Forrester) who figures as his "first" love; though what number in the list is Miss Camilla's does not appear; the catalogue, for anything we can tell, may be as long as that which poor Lablache used to pull out, and exhibit in all its longitudinal magnitude, to the convulsion of the audience, in "Don Giovanni." Pedro gets scent of all this, and presenting himself before his old flame, warns her of my lord's faithlessness, and attempting to settle accounts with that distinguished individual after the manner of a Spanish gipsy, finds that however irregular may be the course of justice in general, and in the peninsular in particular, as represented by Lesage and others, (*vide* Gil Blas and various classical authorities), a poor man is not allowed to affront a rich one, and a "my lord" too, with impunity. Poor Pedro is clapped in prison. But Camilla, whose womanly tenderness is very impartially, and in the interests of humanity let it be said, very creditably, exhibited in favour of both Pedro and my lord, enables the former to get off, but the latter hunts him down at the head of the "constituted authorities," till at length they both meet in a death-struggle at the Devil's-bridge, in Wales, and go down the precipice together. To sum up: the situations are strong, the incidents striking, the tale well developed, the piece well acted, the climax effectively wrought up, the applause of the audience, as a necessary consequence, unanimous and decisive; total—an unequivocal success. The moral of the play, for every play must, of course, have a moral, (if it hasn't, then one must be found for it), if painful, is true and suggestively instructive: it is, for those who understand this sort of interpretation, that to fly in the face of, or even disregard, dominant prejudices, however sanguinary and insane they may be, is pretty sure to be attended with very unpleasant consequences; this is the primary portion of the moral; the coarser and more important one is that we should set about correcting the absurd and cruel prejudices existent in the world with all our might and main. *Qui habent aures audiunt.* One thing indirectly suggested is, that jealousy is a species of madness, and those afflicted with it only fit for Bedlam.

ASTLEY'S THEATRE.—A grand spectacular drama, emphatically of the renowned Astleian type, has been produced this week with triumph-

ant success at the famous transpontine "amphitheatre." *Robin Hood* is the Hero of the piece, and under that designation Mr. Fitzball has succeeded in working up one of the best productions of the kind ever placed on the stage. The favourite tradition of the merrie freebooters of Sherwood is faithfully elaborated, and all the well-known incidents preserved. Looked at in a literary (and an artistic point of view, the play amply deserves the great success that has attended its representation; while all that pertains to equestrianism, stage effect, machinery, and costume, are in every respect commensurate with the merits of the piece of which they are intended to be the appanage, and which it is their office to set off and enhance to the greatest possible advantage. A special feature in the present production is the operatic element which is introduced into it, a fact which strengthens that view of the stage according to which the lyric drama is gradually superseding the other branch. The principal parts are cast as follows:—Robin Hood (the Earl of Huntingdon in disguise) Mr. Pritchard; Will Scarlet, Mr. Craddock; Sir Gilbert Pevys, Mr. Carle; Friar Tuck, Mr. Johnson; Richard Cœur de Lion, Mr. Roberts; Henry 2nd, Mr. E. Green; Allan-a-Dale, Miss Rebecca Isaacs; Claribelle, Miss Scott; Lady Marian Clare, Miss A. Bathurst. The story, familiar in our minds, if not in our mouths as household words, need not be recapitulated here. All the performers do justice to their parts, and the result is a very excellent and finished *ensemble*. Miss Isaac's singing of the music allotted to the character she sustains must not however be passed over with mere general commendation, but deserves to be specially signalized. Altogether the pristine celebrity of this favourite site of equestrian histrionics is not only maintained at its original standard, but presents itself with all the developments of this go-a-head epoch. Crowded audiences have nightly accorded their emphatic approbation of the excellent entertainment provided for them by the enterprising management.

MR. IRA ALDRIDGE.—The talented tragedian, Mr. Ira Aldridge, has drawn good houses at Brighton throughout the week. With the exception of *Titus Andronicus*, the pieces produced have been confined to those in which he has on so many occasions presented himself before the public. He has made Aaron the hero of the piece, and transformed the incarnate fiend of Shakespeare into a human being of high and noble feeling. Mr. Aldridge's adaption contains the original number of acts, he has however, cut out the fifth scene of the second act; the whole of the third act; the first, second, third, and fourth scenes of the fourth act; and the second and third scenes of the fifth act; but he has retained some of the ideas and language of those expunged parts, and engrafted them with compositions of his own, which will add to that fame he has so long enjoyed.

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